

MISSIONS

An International Baptist Magazine

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MAY 1 1933



In This Issue

Are you going to Washington?

Vol. 24; No. 5

MAY, 1933

The NEXT ISSUE

An Announcement of Interest to Every Reader

THE next (June) issue of *MISSIONS* is ordinarily timed to reach American subscribers by the 1st of June.

This year the Northern Baptist Convention meets May 23-28. Coming so late in May makes it impossible to publish the June issue on its customary date and have it include the complete story of the Convention.

The June issue will therefore appear about two weeks later and will thus report the Convention. It should reach subscribers shortly after June 15. It is planned to include also a special picture section.

In view of this unavoidable delay in June, *there will be no issue of MISSIONS in July.*

And as in previous years none will appear in August.

We are confident that subscribers will approve this arrangement, especially since it means substantial savings in publication costs. This will reduce the magazine deficit that must be covered by appropriations from missionary funds.

In these times of financial distress, all savings of this kind help maintain our missionary enterprises. Every reader by accepting a delayed but exceptionally attractive June issue instead of two separate issues in June and July, is indirectly making a small, but in the aggregate large, contribution to the cause of Baptist missions.

THE COMMITTEE ON PUBLICATION OF MISSIONS

MRS. GEORGE CALEB MOOR, *Chairman*, W. H. BOWLER, OWEN C. BROWN, STANLEY B. HAZZARD,
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Do Not fail to tarry at our Literature Exhibit and familiarize yourself with the periodicals and helps — Uniform and Graded Series — prepared for Teachers and Pupils. Our representative will be at your service.

If you are to be denied the pleasure of attending the Convention, do not hesitate to write to us for sample copies of our Uniform Helps and prospectuses of our Keystone Graded Lessons. These will be sent to you gladly and free of charge on receipt of your application.

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QUESTION BOX

1. Who was born in a log cabin?
2. What city has a street named Dwight Way?
3. Where can you find illustrations of 76 plants of Palestine?
4. What organization has 1107 as the number of its street address?
5. Who is Grace Shedd?
6. What is scheduled to take place July 22-23?
7. Who lives at 622 B Street, N.E., Washington?
8. What happened March 7, 1802?
9. To whom should applications be made for free breakfast May 22nd?
10. What destructive earthquake occurred two years ago last February?
11. Whose 70th birthday occurs in May?
12. What college graduated 58 young men last year?
13. What can now be secured for \$185?
14. Who is president of Clemson College?
15. What is claimed to have "no synchronising troubles"?
16. What cannot be bought prior to May 10th?
17. What man's name is like that of the world's highest mountain?
18. What Baptist is said to have possessed "the most inventive imagination"?

Prizes for 1933

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answer and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1934, to receive credit.

This contest is open only to subscribers.

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MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 24

MAY, 1933

No. 5

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*An Announcement by the Adminis-
trative Committee*

During the past weeks much thought has been given to reducing the spending budget of the Board of Missionary Cooperation.

As a result of the study and of the hearty cooperation of all concerned, we can now be assured that through consolidation of departments and reduction in salaries there will result a very great saving of practically 30 per cent.

Part of this saving will be effective at once. All will be effective within three months.

E. H. Rhoades, Jr., Chairman

Home Mission Board Actions

*Salary reductions—resignation
of E. E. Sundt—retirement of
A. M. Petty—other actions
from the records of the
March meeting*

At the regular March meeting of the Board of Managers of the American Baptist Home Mission

Society, salaries of all headquarters and field workers were reduced from 10 to approximately 19 per cent based on salaries paid in 1931. While certain important projects must be discontinued, these salary reductions will make possible the continuance of some activities that otherwise would be abandoned.

The resignation of Rev. Edwin E. Sundt, Director of Town and Country Work, was received and accepted to take effect at the close of the current fiscal year. A com-

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mittee was appointed to prepare a resolution of appreciation of his services.

Dr. A. M. Petty retires as field representative May 1. In a letter to the Board he wrote: "I have no thought of losing my interest in Home Missions when my appointment ceases. I thank the Board for the very kind and courteous and brotherly consideration they have extended to me since my 70th birthday. It has held me up in a wonderful way as the floods have come over me and amidst the loneliness that seems to be a share of my life from this time on."

The Board also recognized quite generally that substantial cuts in appropriations will be necessary when the budget for the new fiscal year is adopted this month.

Untold hardships are being endured with fortitude in many communities in the United States where home missionaries must de-

pend upon local contributors for a portion of their support. The people are sharing with pastors the products of farm, factory and shop to partially make up deficiencies in salary payments. Likewise in all Latin-American fields, missionaries face uncomplainingly

the sacrifices necessary to maintain the work in their fields.

MISSIONS

You are going to enjoy this issue. When you finish reading it, why not subscribe for a friend?

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Frozen Gifts!

WILL YOU HELP THAW THEM OUT?

WE HAVE been hearing a great deal about frozen bank assets. Now come churches and religious societies with stories of frozen contributions amounting to an unknown but very large sum. Coming at a time when religious enterprises had already undergone drastic liquidation as a result of sharply falling revenue, the new problem suddenly injected into the situation is very serious for churches and missionary societies.

Contributions which had in the first instance been credited to the individual church member, then to his church, and after that to his state organization, as the case might be, are now unknown quantities. Along with the hundreds of thousands of checks involved in all sorts of transactions and drawn on banks which have not reopened, missionary remittances also were in transit when Roosevelt's pro-

lamation declaring a bank holiday was issued. Thousands of contributions were thus left suspended in mid-air, so to speak, like the fabled coffin of Mohammed. For the time being these uncollected checks are perfect examples of frozen assets.

At Baptist headquarters, accountants have been wrestling with the task of clearing up a tangle of national dimensions. The treasury department has transactions with 34 state organizations. In many of them the bank closings came at a time when Baptist churches and state offices had the maximum number of checks going through.

How complicated things can become when the machinery of exchange is interfered with is illustrated in the case of a town with three Baptist churches and four banks. Each church had an ac-

count in three banks for different funds. Not all of the banks have yet reopened. Of those that did reopen part are on a restricted basis. The anxieties of pastors and church officers in this town are indeed considerable.

In some cases there is a whole chain of frozen contributions. A church will have checks returned that were paid in by its members. The church treasurer's check comes back from the bank of the state office to which he remitted. State accounts are also tied up, making the "freeze" complete. The denominational fiscal year ended April 30. It is not yet known to what extent receipts of the year will be affected by the banking tangle, but the amount that will be delayed, at least, may run as high as \$200,000. Whatever the total shrinkage is, the effect of this on an already crippled missionary service will be serious. Even without this latest complication, receipts for the year have been much below requirement.

IN THE SPRING TIME Go the SECOND MILE

Plant the *Good Seed* in some warm and God-prepared soil
Nourish the *tender plant* until it has strength to bear fruit
Reap the *golden grain* of a rich harvest

May 1st is the beginning of our denominational year, 1933-34. Set the pace for the year by making a Second Mile gift now.

Help your missionaries
To tell the gospel story through the entire year
To encourage new Christians in their spiritual growth
To make real to them the meaning of service

GO THE SECOND MILE

Your gift may count on your church missionary quota if you so desire and so state when you send it.

If you wish to become one of the group of SECOND MILE DONORS, make your check payable to the Board of Missionary Cooperation and mail it with this coupon to Miss Ina E. Burton, 152 Madison Ave., New York, N. Y.

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**Do You Live
in One of These Cities?**

Dr. E. Stanley Jones, author and evangelist to Asia, and Dr. Sam Higginbottom, founder and principal of Allahabad Agricultural Institute, India, will be the principal speakers at a series of united missionary meetings in fifteen eastern cities in April and May.

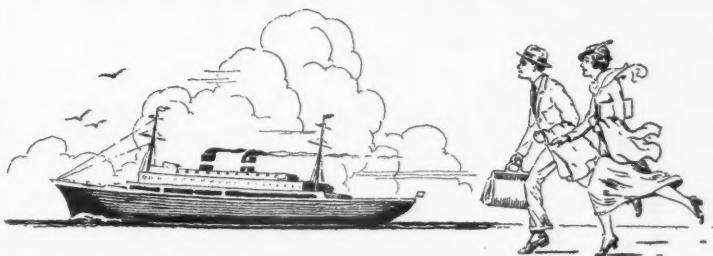
As this issue reaches its readers, April meetings are being held in the following cities: April 20-21, Brooklyn, N. Y.; April 23-24, Newark and Orange, N. J.; April 25-26, Trenton, N. J.; April 27-28, Philadelphia; April 30-May 1, Baltimore. Meetings in May are scheduled as follows: May 2-3, Wilmington; May 4-5, Reading; May 7-8, Harrisburg; May 9-10, Elmira; May 11-12, Binghamton; May 14-15, Albany; May 16-17, Utica; May 18-19, Syracuse; May 21-22, Buffalo, May 23-24, Erie.

The programs will vary somewhat according to local plans.

The purpose is stated: "To co-operate with the local churches in presenting Christ; the wealth of our resources for life in Him, and the call of God and the challenge of the present world situation."

**The Every Member Canvass:
Did You Postpone It?**

On account of the bank holiday many churches which had begun preparations for the Every Member Canvass in March found it expedient to postpone. It is suggested that all churches in this situation complete the Canvass during the week May 7-14. Financial conditions appear to be improving and the May date should find the whole country in a more settled state. No matter what stage your preparations for the Canvass may have reached, the week May 7-14 should be a good time to go on with the work. If you need additional material notify the state office.



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To CHINA for \$185

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WHEN IT'S CHERRY BLOSSOM TIME
ALONG THE POTOMAC RIVER
IN WASHINGTON

Photograph by Ewing Galloway



Reproduction by courtesy of The Congregational

*Unfortunately the Northern Baptist Convention comes too
late for delegates to see the trees in bloom.
They usually blossom in April*

MISSIONS

VOL. 24 NO. 5



MAY, 1933

Are You Going to Washington?

WHAT a world situation engulfs us as on April 30 we close our denominational year and begin another. Alcohol has come back. World peace is menaced. Race and religious prejudice flourish anew. Financial wickedness flouts in high places. Economic injustice sinks multitudes into despair. Surely concerning these issues the Christian conscience of America must speak loudly and unflinchingly. We have no doubt they will emerge at the Washington Convention.

Moreover, the fiscal year itself will present serious problems. What a year it has been! We do not yet know the result. But whatever the report and however overwhelming its fiscal realities will seem, nevertheless in the light of current financial conditions the year's outcome will be regarded as unusually gratifying. On the other hand, with bank holidays and frozen contributions, and with Baptists unable to give on the scale of former years, it will be astonishing if our societies do not report disheartening deficits.

The Washington Convention will therefore order drastic adjustment in our entire missionary program. You should be there to advise how this can be done with the least sacrifice in fulfilling our Christian obligation to a needy world. Moreover, important committees must report, like that, for example, on ways and means of raising funds. As an interested Baptist, your counsel here can be of help. Another committee will report on Baptists and the Federal Council of Churches. The road on which Christian coöperation travels is hard enough. Some would even tear up the road. You can help make it smoother so that the Church of Christ can move more unitedly in these times of disintegration.

Your presence is therefore needed in Washington May 23-28. If you have conviction, come and give it. If you seek wisdom, come and receive it. If you need inspiration, come and share it. To Dr. M. J. Twomey and his associates on the Program Committee the thanks of all are due for the strong program set before us.

While these more serious considerations should influence you, others should also prompt your coming. This year duty and pleasure combine most happily in attendance at a Northern Baptist Convention. A week in Washington can be absorbingly interesting and superbly pleasant. Such a visit brings a host of cultural experiences. Against its background, patriotism takes on new meaning; concern for America's welfare is enlarged; interest in political, social, moral and international developments is intensified; civic consciousness is made strong.

Furthermore, the larger Baptist fellowship, in that for the first time since 1845 Northern and Southern Baptists will assemble in joint convention sessions, should have an inspiring effect on all of us. The past two years have done much to undermine confidence, destroy courage, and shatter hope. Fellowship with people who have lived through such experiences and are yet committed to the same Christian purposes in life, can send us home with confidence renewed, courage revived, hope reborn. Above all, the Washington Convention will bring you enrichment of soul. You should find there incentive to dedicate yourself afresh to the cause of Jesus Christ throughout the earth.

So there are many reasons why you should go to Washington. Through your presence you can give; you can also receive.

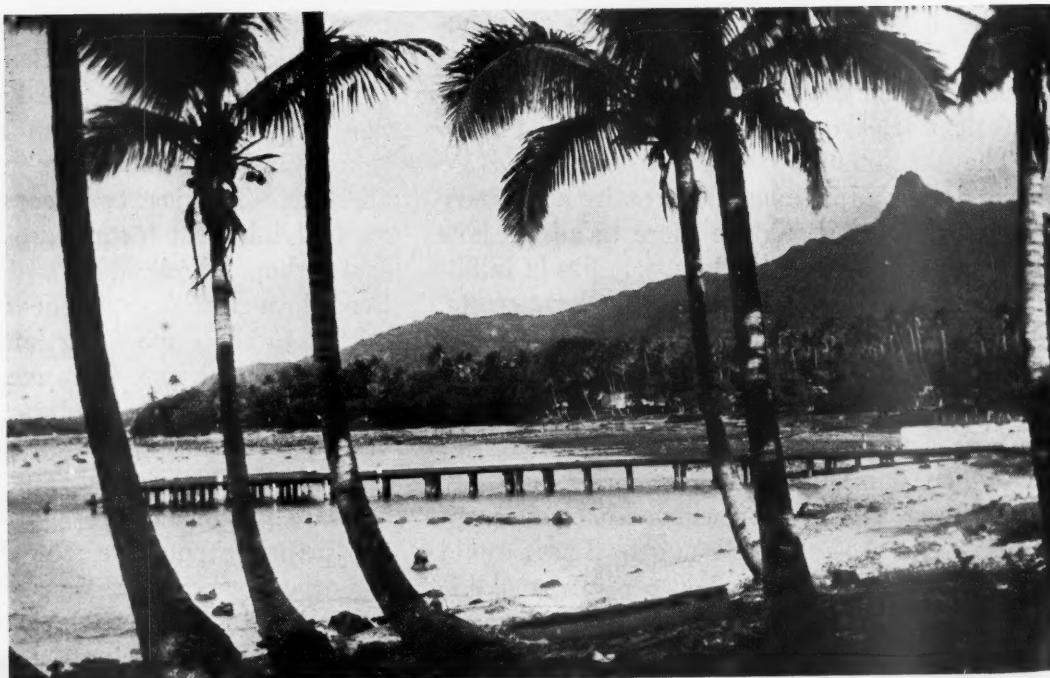


COAL

for the entire Union Pacific R. R. system comes from the mines at Rock Springs, Wyoming. Read Mr. George's story of this community and its missionary program on page 298

RUM

is rigidly prohibited on this picturesque island in the South Seas. Read Dr. Rushbrooke's description of Rarotonga on page 273



HAIR

*This picture
might be entitled*

CHINESE COIFFURES

*Or one might call
it Permanent
Waves—a la
Shaohing*



Miss Viola C. Hill, missionary of the Woman's Society at Shaohing, East China, sends the two photographs on this page.

Concerning the upper picture she writes:

Every section of China has some customs peculiar to that one place and not found exactly the same anywhere else. One of the customs here is the way the women fix their hair for mourning. It is combed back very tightly and slick with the slippery-elm bark, then it is wound closely with white cord and done up in various ways according to the relation to the person who has just died.

The most elaborate is that of a wife or daughter-in-law, the next that of a sister, daughter or grand-daughter, then simpler for other and more distant relatives.

The hair is worn this way for several weeks after the death of the relative, left about a week, then done over to freshen it.

I have often asked how they sleep at night and have learned that they do not sleep well at first but they somehow get used to it. Most of them have a hard block or small bag filled with sand for a pillow.



CHILDREN IN SHAOHING

*Whatever their race or garments,
children are adorable everywhere*



The World Today

Current Events of Missionary Interest



America First in Murders

IF THE murder rate were the sole criterion, the United States could hardly claim to be civilized. According to a report by Dr. Frederick B. Hoffman as summarized in *The New York Times*, "our world leadership in homicide in 1932 remained unchallenged among civilized nations. In nearly 200 American cities the murder rate last year is 22 times as high as the rate for all England." The rate varies widely in different cities. Binghamton, N. Y., has an average of 2.5 murders for every 100,000 population, while Birmingham, Ala., has 48. The rate is 3 in Boston and 52 in Memphis, Tenn. Do not jump to the conclusion that the higher ratio in the South is due to the Negro population. Philadelphia has many Negroes, yet its murder rate is well below the average for the country. Nor has the heavy influx of Negroes into New York City in recent years made any perceptible difference in New York's homicidal trend. Those who think modern society has outgrown the Ten Commandments will have difficulty in explaining these facts. Those also who, out of a distorted nationalism, speak so glibly of "America First" should remember that there are some things in America's primacy that cannot furnish cause for pride. The only redeeming feature in this distressing picture is that 1932 showed a slight decline from the preceding year.

Japan Resigns from the League of Nations

AS INTIMATED in these columns last month, Japan late on March 26 sent formal notice of resignation from the League of Nations. The statement announcing her decision was about 1,000 words in length, unusually concise for so momentous a document. For thirteen years Japan has been a member. While this marks the final break between Japan and the League over the Manchurian dispute, it cannot formally take place until two years after notice of withdrawal has been filed. Much can happen in the next two years to bring about Japanese reconsideration. In commenting editorially on this decision, *The Trans-Pacific*, published in Tokyo, closes with this significant paragraph: "This is not the first time that a League member has an-

nounced its resignation. Argentina, Spain and Brazil all did the same thing, but the two-year clause afforded a cooling-off period which permitted them to resume their contact with the Geneva organization. The decision which Japan has now taken with what appears to be finality, may, therefore, not prove so irrevocable with the passing of the next two years." One phase of this decision may give rise to concern. The resignation says nothing about the islands in the Pacific over which Japan holds a mandate from the League. Does this mean that Japan intends to keep these islands? It needs no vivid imagination to see here the possibility of serious misunderstanding. On the other hand, the retention of the islands may be the precise point that will lead to re-entry into the world association of nations from which Japan now formally withdraws.

Russia Returns Boxer Indemnity Fund to China

IT has been reported that Russia, following the resumption of diplomatic relations with China, has decided to return the Boxer Indemnity. After the suppression of the Boxer Rebellion in 1901, fourteen nations, to reimburse themselves for loss of life and property, assessed China \$667,921,940. It was to be paid over a period of years from 1902 to 1940. Russia's share of this indemnity amounted to \$306,000,000. Payments were made to Russia direct until the Bolshevik Revolution in 1917. From 1920 to 1924 they were deposited in a special account in the Russo-Asiatic Bank. All deposits made during the four year period are to be repaid to China. What China will do with this fund has not been revealed. It will be recalled that the United States returned its share of the Boxer Indemnity to China. The income from this fund has been used to finance the education of promising Chinese youth in American schools and colleges. It is not difficult to foresee the results if China likewise uses the money returned from Russia to finance the education of future Chinese leaders in the atheistic universities of Russia. An interesting question arises from the resumption of diplomatic relations between the two countries. Will the spread of the violent Red Communism now be suppressed and instead will there be throughout China a more quiet penetration of Russian influence?

A Mighty Army of Homeless American Youth

ONE of the most ominous effects of the prolonged depression is an appalling increase in vagrancy. It is destined to make its influence felt long after good times have returned. Here is a new problem in home missions that Christian leaders never envisaged as they thought of this enterprise in terms of the American continent. It is reported, for example, that in a period of six months one of the leading transcontinental railroads ejected 416,915 migrant trespassers from its property and right of way. The highways of America have long known the professional hobo, the occasional boy or girl who runs away from home, the temporary worker who moves north, east, south or west with the seasons in search of seasonal employment; but never has the land witnessed a vagrant army of the proportions of today. Being constantly on the move, its numbers are countless because uncountable; it has no direction except that prompted by immediate considerations of food and shelter before the night cometh when man can neither work nor wander. By far the largest number in this wandering host are young men and boys under 21, many of whom have had high school education. There is no way of ascertaining how many are college graduates.

The problem of relief is baffling in the extreme. These vagrants have lost eligibility for help in their home states which they left. They have no legal claim on the states in which they happen to be when night overtakes them. The policy of most municipalities seems to be to hurry these men along so that the next municipality can assume the burden of taking care of them. The pity of it is that most of this vagrancy is compulsory. These young men are tramps not from choice but from necessity. Their wandering across the face of the land is not voluntarily accepted but involuntarily acquired.

The future thus presents some disquieting prospects. What will be the effects upon the social and moral life of America from this extensive vagrancy, with its habits of idleness, its accompanying immorality, its unwholesome social points of view which it must inevitably bring to thousands of promising American youths? Home Missions have long had the problem of the Negro, the Indian, the

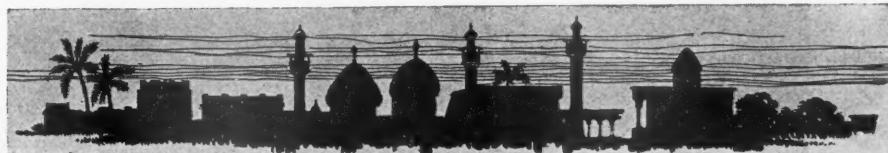
immigrant. Now comes another problem, that of the involuntary, youthful, ambition-frustrated vagrant.

A Missionary Heroine Saves Many Lives

A DISPATCH to *The New York Times* from Jehol describes the heroic and ingenious way in which an American woman missionary saved many lives. Here is the story: "The only American in Jehol Province, Miss Harriet F. Minns, a mission worker from Buffalo, N. Y., was a heroine during the capture of Lingyuan. After Japanese airmen had dropped warnings to foreigners that they must evacuate or else seek bomb-proof shelters, Miss Minns, with her British co-workers, made two American flags by hand. When the bombing started, one flag was hoisted over the mission building and the other was spread over the underground shelter which Miss Minns had previously prepared. To this dugout the American woman marched the Chinese children under her care. Evidently observing the flags, the Japanese aviators spared the mission. All missionaries in Jehol are safe."

In What Language Shall They Pray?

REPORTS from Istanbul (formerly Constantinople) indicate serious opposition to the new Turkish government's decree concerning calls to prayer in Mohammedan mosques. They must now be made in Turkish instead of in the Arabic language as has been customary for centuries. A religious uprising occurred at Broussa when a crowd of orthodox Mohammedans attacked a muezzin because he complied with the new regulation and gave the call to prayer in Turkish. The situation became so tense as to require a special trip to Broussa by President Mustapha Kemal Pasha, where he held a formal inquiry. Several of the rioting Mohammedans were arrested. Most American Christians will take only cursory interest in this development in Turkey. Yet one could wish for a keener zeal for prayer on their part. Here the problem is not what language people use when they pray, but whether they give heed at all to any call to prayer.



In this article Dr. Rushbrooke completes the story of his visit to Australia, and concludes his narrative with impressions of New Zealand and his homeward journey

Where the Day Dawns



THE new capital of Australia is called **T** Canberra. It should be of real interest to Americans for this reason. Will it become another Washington or will it prove to be a huge, national "white elephant" as adverse critics are already affirming? The story of the founding of the city as the federal capital is parallel to that of Washington. The Commonwealth (Dominion) of Australia, a federation of States, came into existence January 1, 1901. It represented natural and necessary development, and the chief hindrances to its effective establishment were the value which the different States set upon their autonomy, their jealousy and suspicion of one another, and at certain points a genuine divergence of interest.

The 180th meridian of longitude lies just East of New Zealand. This remote area of the world is thus the first each morning to greet the dawn as the sun rises over the sea and starts its diurnal journey across the earth

By J. H. RUSHBROOKE

This separatist-temper made the question of the capital a serious problem. The solution followed the principles adopted in the U. S. A., the building of a new capital city in federal territory. This had to be somewhere in the southeast of Australia where the States of Victoria and

A panoramic view of Wellington, one of New Zealand's four leading cities, showing its picturesque environment and its spacious harbor



New South Wales contain two-thirds of the inhabitants of the Dominion. The rivalry of Melbourne insisted that though the federal territory should be a portion of New South Wales, the capital must not be a mere enlargement of Sydney. Therefore its site must be fixed some hundreds of miles from that city. So the federal territory of 940 square miles is "in, but not of," New South Wales.

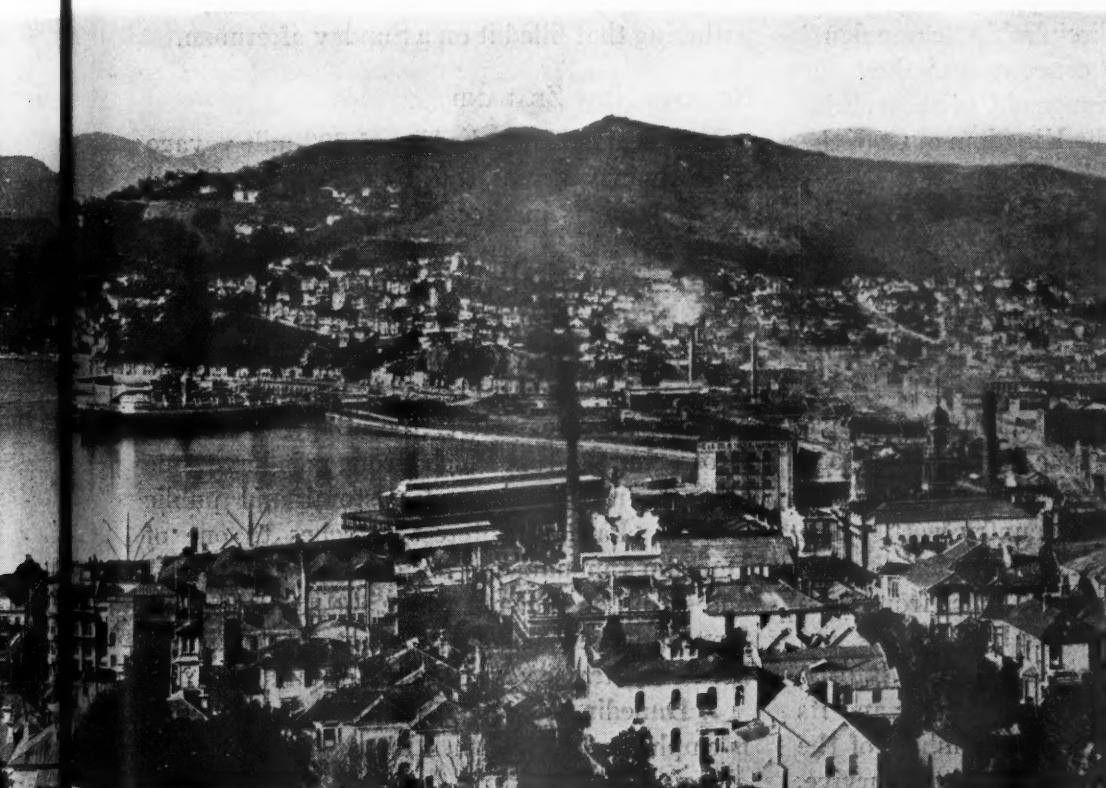
The city of Canberra has been planned on a great scale. A temporary Parliament House is already built, and fine hotels and government offices. Convenient and commanding sites have been allotted for churches. The Presbyterians set out to build a huge cathedral. The Baptists more prudently put up a dignified but unpretentious church. Their caution had its reward when the world depression broke upon Australia. The development of the new capital city has been held up. Not all the government departments are yet transferred and further transferences may be long delayed. The present population, chiefly of officials and tradespeople, numbers about 8,500 and growth is likely to be very slow. Dr. Waldock, the Baptist pastor, has proved the right man to secure for our de-

nomination its rightful influence at the very start of the new capital. Thanks to his personality, a relatively strong congregation is already in existence. I had the privilege of addressing a crowded meeting in the church under the chairmanship of a Cabinet minister, and of being shown over the Parliament Building by the Speaker. Canberra *may* be a Washington some day, but since I do not expect to rival Methuselah I cherish no expectation of beholding its ultimate splendor.

SYDNEY AND NEW SOUTH WALES

Sydney, the capital of New South Wales and the largest city in Australia, is world famous for its harbor. Sydney has recently added another to the wonders of the world—the large and costly bridge spanning the harbor. I heard it irreverently called "Jack Lang's coat hanger," from the notorious Premier who opened it.

The opening was the occasion of a prodigious joke. Mr. Lang as Premier had brought New South Wales to the verge of financial ruin. A large section of the public bitterly resented the fact that such a man had nominated himself instead of the Governor, who represents the



New Zealand is the most remote of the British Dominions. It is 1,200 miles by sea from Australia. There are nearly 8,000 Baptists in New Zealand

King, to perform the opening ceremony. It was known that an attempt was likely to be made to prevent his fulfilling the engagement. Some thought he might be kidnapped. He was therefore strongly guarded before and during the ceremony. No one, however, was ready for what did happen. An army captain, who really had no right to be present, "bluffed" the police so that he managed to secure a position near to the tape, the cutting of which constituted the official opening. Suddenly this captain dashed forward. With drawn sword he cut the tape, shouting that he declared this bridge open. He was arrested, but the expense of the severed tape proved the only penalty the courts could impose. Meanwhile the country as a whole was well content that Mr. Lang's official opening had been reduced to something of a farce! The army captain rather than he will be remembered in connection with the occasion.

Baptists have grown in recent years in New South Wales, but they represent a small minority of the inhabitants. I was painfully conscious here of the general failure of Baptists to exercise any real influence in the public life of the land. Intensely evangelistic they are; and a British Baptist must needs appreciate the concern for souls the decay of which in his own country has made necessary a "discipleship campaign." Did we but share their concern, and they our larger conception of the range of Christian ethics and the implications of the Kingdom of God, the gain on both sides would be enormous.

QUEENSLAND A CHURCH JUBILEE

In Queensland the Baptists are few, but they manifest real vigor. They are seeking to serve the sparsely inhabited and religiously needy back lands. With delight I heard reports of the home mission enterprise to which the Baptist Colonial Society of London lends some assistance. Here, too, there opened out one of my rare opportunities of seeing something of country work. The occasion was the jubilee celebration of the Church at Blenheim, about 90 miles from Brisbane. It was originally settled by Germans, and 50 years ago a group of them founded the Baptist Church. It has now an English pastor and its services are in English, though members of the older German-speaking generation still survive.

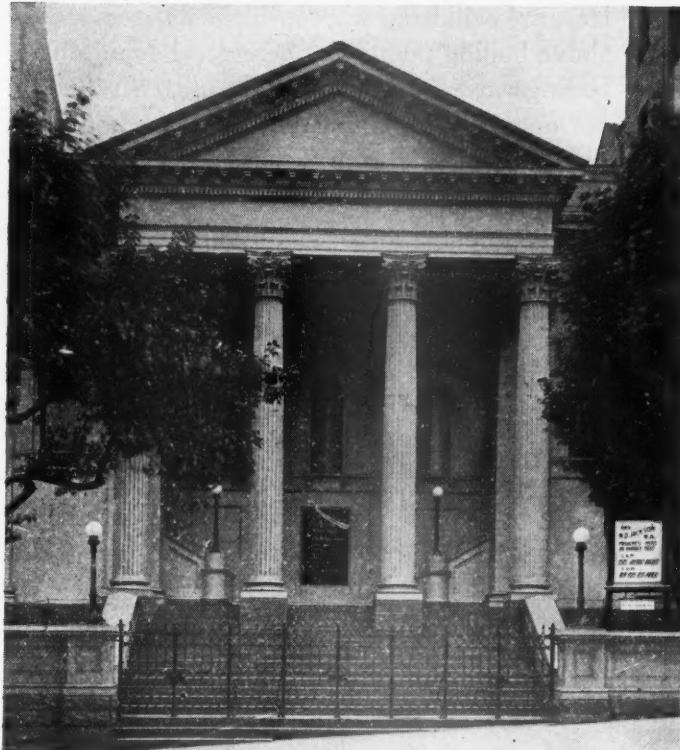
The jubilee was celebrated by the opening of extensions to the church premises, wooden buildings, like the church itself. Buildings and furniture represent timber given by members and labor (much of it skilled labor characterized by fine taste) voluntarily rendered. Very little money has been spent. The honor of opening the additional rooms was conferred on me. I shall not forget the delight of the older people as they heard me speak a few sentences in the language of their fatherland. A huge crowd had gathered, so that the country church was filled to suffocation. Around every open window and door were groups of outside listeners. The occasion was marked by the planting of three trees, two by Germans who were "foundation members" of the church and the third by myself.

As far as Queensland is concerned, the main center of our denomination is in Brisbane and the Brisbane Tabernacle, where Rev. W. E. Hurst is now pastor after two very successful pastorates in Britain. A civic reception at the City Hall, a public luncheon attended by the Governor, and other functions, offered evidence of the confidence and influence Mr. Hurst had won. The Brisbane City Hall is one of the finest buildings in Australia and no meeting anywhere impressed me more deeply than the great gathering that filled it on a Sunday afternoon.

REMOTE NEW ZEALAND

New Zealand is reached by a 1,200-mile voyage from Sydney across the Tasman Sea. Of all the Dominions in the British Empire it is the most British in sentiment. Its four leading cities have distinct, but always definitely British, quality. Dunedin in the South is Scotch. A monument to Robert Burns is one of its chief features. Its great Presbyterian churches are most impressive. Here, too, Baptists have a strong church, from which strong men have gone forth to missionary and pastoral and public service. Pathetic interest attaches to one of Dunedin's monuments designed by Lady Scott and set up on the spot where she stood to wave farewell to her husband as he set out on his last heroic and tragic voyage to the Antarctic.

If Dunedin is Scotch, the city of Christchurch is emphatically English. It was settled by Anglicans and its central feature is the Anglican



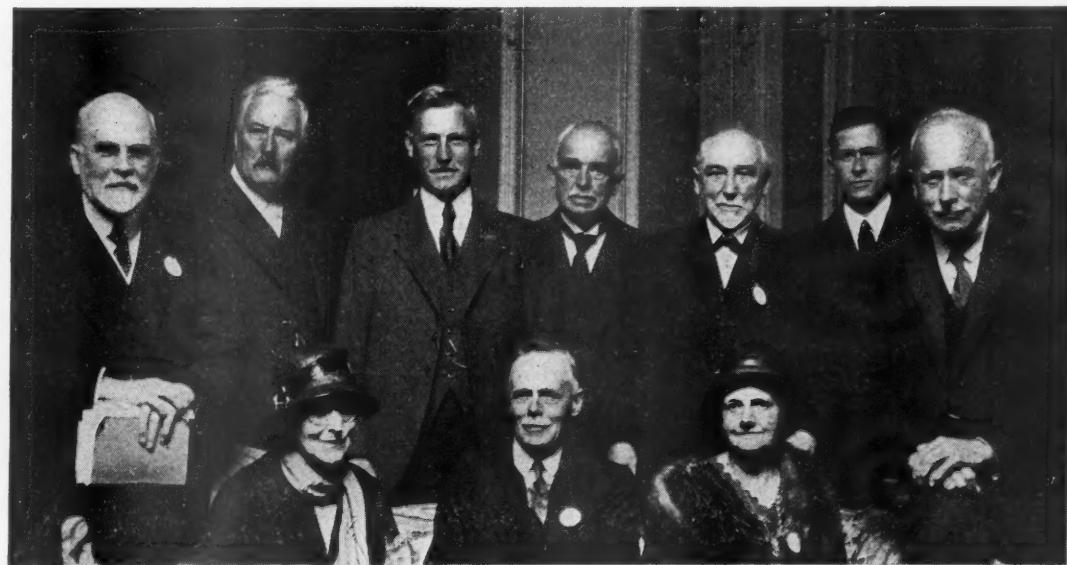
The Collins Street Baptist Church of Melbourne, Australia. It is a stately edifice, located on one of the city's important streets. Rev. W. D. Jackson is pastor

Cathedral. The city founders would surely turn in their graves if they knew that for six years past a Baptist pastor has been mayor of the city!

It was in Christchurch, at the fine Oxford Terrace Church, that the Jubilee Assembly of the New Zealand Baptist Union (formed in 1882) was held. It was a high privilege to be present on so historic an occasion. It was a great glad time. The wealth of personality among New Zealand Baptists is remarkable. Principal J. J.

North's address as president was comprehensive and brilliant. His nephew Lawrence, minister of the church entertaining the conference, has power and charm that promise far-reaching influence. The conference preacher, Rev. L. J. Boulton Smith of Wellington, revealed a culture and spiritual insight that were most refreshing. Rev. Joseph Kemp of Auckland, originally of Scotland, and at one time pastor of Calvary Baptist Church in New York, is a missionary enthusi-

New Zealand Baptist leaders, who met in conference with Dr. Rushbrooke at Christchurch. Dr. J. J. North, president of the New Zealand Baptist Union and principal of the Theological Seminary, sits in front



ast and pastor of the largest church in New Zealand.

The city of Wellington rejoices in a harbor which is among the finest and probably the best equipped in the Southern Hemisphere. The city is growing rapidly. Here I had the privilege of conversation with the Prime Minister and of lunching with Lord Bledisloe, the extremely popular Governor-General, to whose keen interest in the economic, social, and moral welfare of the people New Zealand owes a heavy debt. The Central Baptist Church, one of the largest in the country, is now supplemented by five or six others to meet the needs of large suburbs.

Auckland is the largest of the four cities, having a population of 217,000. In beauty of situation it is unsurpassed, lying like Corinth between two seas, its eastern and western harbors almost meeting, and including in its area hills from which some of the fairest prospects in the world are enjoyed. The numerical strength of Baptists in Auckland is more impressive than elsewhere in New Zealand. The Tabernacle was built during the pastorate of Thomas Spurgeon, a son of the famous English preacher. It has the largest membership. There are several other churches of substantial strength. Here, too, the Theological College occupies a commanding site. It was founded only a few years ago, but under Principal North it has already justified its existence.

In Auckland I had the singular experience of being advertised as Sunday evening preacher at the same hour in half a dozen churches or more. The loud speakers enabled the congregations to listen to the service and sermon and to join in the singing. How many others I addressed that evening in addition to those visibly present in the large Tabernacle congregation, I do not know, for the service through the radio was also made available for the whole Dominion.

A YELLOWSTONE PARK IN NEW ZEALAND

New Zealand provided "thrills" of other kinds. Its beauties are world famous. My kind friend Mr. Toneycliffe of Gisborne insisted on taking me as his personally conducted guest through the unique geyser country, weird and terrible in parts. Here are villages, which he well remembers, buried beneath the ashes of eruptions.

Here are cauldrons whose whirling waters are far above boiling point, and here great fountains of boiling water or steam play intermittently. Here are open-air swimming baths, warm and cold, their waters of varying chemical quality; sanatoria wherein natural springs are utilized for the treatment of patients; "porridge pots"—bubbling mud springs, chocolate colored, blue, green or dull grey; pink and white terraces resembling broad staircases, down which the streams tumble from ledge to ledge; waterfalls at which one would gladly gaze for hours; peaceful-looking lakes whose level has been changed by earthquake and I know not what else. Weird, beautiful, menacing, awe-inspiring, this center of the North Island of New Zealand is unlike anything else in the world. (Dr. Rushbrooke apparently has not seen Yellowstone Park.—Ed.) The road we followed on leaving the geyser region, past Lake



A Maori Madonna of New Zealand

Taupo to Napier, introduced me to wild and rugged country; its construction was no inconsiderable feat of engineering, with spiral descents that again and again offer the same prospect from a different level until it reaches the lower levels near the sea.

Of Napier it is painful to write. Everyone knows of the earthquake in February, 1931, when hundreds were killed, a large section of the prosperous city shaken down and many buildings destroyed by fire. Much reconstruction has taken place, but even yet the wreckage is appalling. A broad lagoon behind the city, once covered by boats and yachts, is now mainly dry land, whilst the strand has risen several feet so that an esplanade is being constructed on land formerly covered by the ocean. The earthquake region of New Zealand is a problem for the country. Napier involved a heavy drain on the exchequer, and there is of course no guarantee against the recurrence of disaster. Minor shocks are of almost daily occurrence in parts of the North Island. Some occurred during my visit.

Two PACIFIC ISLANDS

My homeward journey was north-eastwards across the Pacific to San Francisco. Let me in conclusion tell of two calls on the way, and of a contrast which strikes a traveller.

The first was at Rarotonga in the Cook Islands, which are under the Government of New Zealand. For 80 years the London Missionary Society (Congregationalist) has worked in these Islands. One could scarcely imagine a more successful enterprise, for 95 per cent of the inhabitants are associated with the churches and schools of the Society. They are fine people—of the same stock as the New Zealand Maoris. I saw chapels which they had erected, and learned of the capacity and devotion of the native preachers. The whole expense of the work—except the salaries of the supervising missionaries—is borne by the indigenous church. Even this exception

is due only to the present financial depression. The industry and substantial well-being of the natives are notable. Many have good houses in the European style. Wise administration has prevented the alienation of their land, has kept liquor away from them, and has recently suppressed the effort of traders to introduce a dangerous form of gambling. Even a casual visitor is moved to admire a worthy task well accomplished, redounding to the credit of the administration as well as of the missionaries the senior of whom, Rev. Bond James, has served for 30 years.

The other port of call was Papeete, in the Island of Tahiti. The administration is French. The tropical beauty of the island is offset by considerations that recall the familiar lines, "where every prospect pleases and . . ." At the island, and in contact on board ship with those who know it, one hears of the degradation of natives through liquor. The working people, it is said, are unreliable. As soon as they have money they cease to labor until it has vanished, chiefly for drink. A certain type of visitor—often, I am sorry to say, from the United States—has given the island an unenviable reputation. The French Administration is not merely indifferent in respect of the liquor evil. It profits by it.

HOMEWARD BOUND

I cannot take space in telling of my journey through the United States. American brethren treated me with their wonted courtesy. The passage from New York to London was stormy. Indeed the Atlantic behaved as badly as I have ever known it. We lost days in consequence. Finally I reached home. I returned greatly enriched with the memories of much happy fellowship and with many new friends, and also with the assurance that our people all round the earth are doing their part in the service of the Kingdom of our Lord and His Christ.



Do you know that 63 newspapers and magazines in the United States are published in the Czechoslovak language? This and other interesting facts are revealed in the following informing survey

Alien Americans and American Aliens

A Czechoslovak pastor discusses the future of evangelical Christianity among the foreign-speaking people of the United States

By EDWARD CATLOS

WITHIN the last decade great changes have taken place in the foreign-speaking population of the United States. Immigration has almost ceased. The older type of foreign-speaking community is rapidly undergoing a process of disintegration. The foreigner is rapidly learning to use the English language. He no longer depends upon his fellow-nationals for business and professional contacts. These are only a few of many changes that lead us to feel concerned over the future of the foreign-speaking church in America.

In the opinion of some, there is no future to the foreign-speaking work. "Conserve what has been attained and close the shop," is their verdict. That is a road of least resistance. It does not, however, provide for the evangelization of the foreign speaking population now in this country even without further immigration. Over one-half of the total urban population of the United States recently was found to be foreign born or native white of foreign born or mixed parentage. In five of the largest cities in the United States, New York, Chicago, Boston, Cleveland, and Detroit, persons of foreign stock greatly outnumbered those of native stock. The foreign born alone practically equalled or exceeded the native born of native parentage in each of these cities.

Some cities have so many representatives of certain races that they exceed in number the population of the great cities in their own coun-

tries. For instance, the Italian population in New York City, including their children, surpasses in number the population of Rome. The unusual situation in metropolitan Chicago where five municipalities, including that of Chicago* proper, are presided over by mayors either born in Czechoslovakia or born of Czech parentage, is possible only because the foreign element predominates. Until now, these foreign groups have been concentrated mainly in large city areas and so offered much greater resistance to evangelization than had they been scattered over the whole country. In other words, the thirteen million foreign born and the twenty-two million born of foreign born parentage are far from being evangelized. To what extent do these millions still remain foreign? It is certain that all of these peoples do not depend upon their own language. Many, however, still do. According to Ayer's Newspaper and Magazine Directory for 1931, there are at least 63 newspapers and magazines in the United States published in the Czechoslovak language alone. Of these, 25 are of purely newspaper nature, published daily, semi-weekly and weekly, with total circulation of 472,551. This figure will hardly show us the exact number of people among the Czechoslovaks in this country that still depend upon that language for their news, but it does give some idea of the extent to which foreign languages are still being used in the United States.

On the other hand, there is the fact that various national groups with their strongly entrenched institutions are making great efforts to perpetuate the use of the foreign language, and to preserve their respective cultures. With all their power they preserve the customs and prolong the use of the languages of their respective

*This was written before the death of Mayor Cermak.

races. In Chicago approximately thirteen hundred Czech children are enrolled in the so-called language schools alone. That does not include the Slovak children nor does it take in the children enrolled in the parochial schools where foreign language is being taught. These schools are being conducted largely, as in the case of the above named, by the free-thinkers and are used for the purpose of sponsoring their atheistic trend of thought.

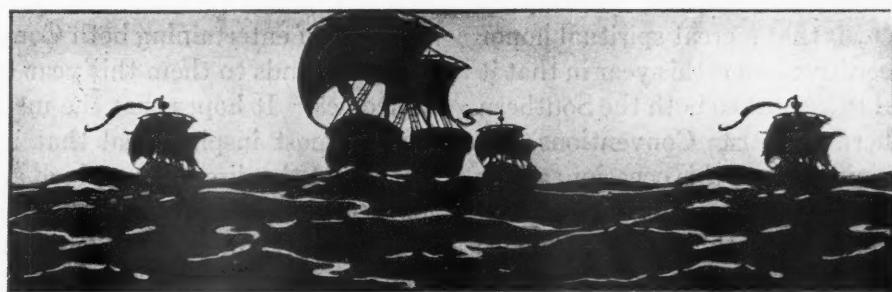
Furthermore, there are numerous evidences of the fact that the foreigner does not cease to be a foreigner, even when he has given up the use of the foreign language. The national characteristics, racial traditions and customs, are very often much greater obstacles in the way of a successful approach to the foreign group than language itself. This is perhaps the main reason, next to the language problem, why the strictly American church very often fails to reach the foreigner. The fear of a possible clash of racial characteristics and traditions stands in the way of the first and the second and very often the third generation of foreigners. This makes successful evangelization by an American church exceedingly difficult. Mr. John Halko, formerly director of religious education of the Church of the Master in Cleveland, conducted a very thorough research of the foreign-speaking work within the area of the Cleveland Baptist Association. In his splendid findings he reports: "The *young people* of the foreign-speaking churches are very faithful to their own groups. They prefer to be *at home* in their own local circles. Very few attend American churches, contrary to what is usually thought. They have their own recreational and social life."

From the foregoing it would follow that language is not the only obstacle standing in the

way of a successful approach to our foreign-speaking population. The young person, born of foreign parents, standing up in an American church to sing, "Faith of our fathers," cannot feel stirred like his fellow-worshipper whose ancestors came over in the Mayflower, unless he is led to know that his forefathers, too, had the all-consuming faith, and that he, too, has a spiritual heritage which is equally precious. The foreign-speaking church is the institution to lead him into knowledge of his spiritual inheritance.

It is on this assumption that Mr. Kenneth Miller makes his bold prediction: "If immigration should absolutely cease today, there would still be a place for a distinctive work among Czechoslovaks for the next fifty years." And there is no reason why that statement should be more true of Czechoslovaks than it is of other foreign groups.

Notwithstanding the difficulties mentioned in approach to the foreign-speaking people, their evangelical churches have given unsparingly of their sons and daughters toward the enrichment of the religious and spiritual life of this country. Those coming from the humble foreign-speaking homes and churches to serve on the home and foreign mission fields of our larger evangelical denominations, are more in number than is generally known, not mentioning those consecrated thousands whose devotion to the gospel of Jesus Christ made American life spiritually richer and fuller, and without whom American religious history would certainly read differently. It is certain that the statistics, usually quoted to appraise the foreign-speaking churches in America, paint only a partial picture and tell only a fraction of the whole story. Many a community, urban as well as rural, has been spiritually preserved by the ministry of the foreign-speaking church.



Foreign Missions and Closed Banks

Repercussions of the March bank holiday on Baptist Foreign Missions

BY GEORGE B. HUNTINGTON

THE financial crisis and the bank holiday that caused so much anxiety and inconvenience to Americans in March had their repercussions on the foreign fields.

The first problem was to pay the allowances of retired missionaries and widows of missionaries. These payments were due on March 10. The customary checks would have been useless. The Foreign Mission treasury was fortunately able to secure from the bank sufficient currency to send to each retired missionary in bank notes a substantial portion of the retiring allowance due for the month. Many expressions of appreciation came from these faithful workers.

The second problem was to make funds available on mission fields to care for salaries of missionaries, of native workers, and expenses of schools and hospitals. Dealings in foreign exchange were prohibited by the proclamation of the President. Mission treasurers were unable to sell home drafts. Even if drafts could have been sold there was no assurance that they could be paid through the banks on reaching New York. In Belgian Congo the need for funds was acute. All mission treasurers were cabled to conserve

cash in hand and to sell no drafts without authorization from the home treasurer. Fortunately, the restrictions were soon modified.

A third problem also centers in the foreign exchange situation. For more than a year the American dollar has been at a decided premium in Japan, China, and India. This has resulted in a very substantial saving in maintaining the missions and has helped to offset the decrease in contributions from the churches. There has been some anxiety lest the financial crisis here and a continued failure of the U. S. Government to balance its budget would so depreciate the dollar in relation to foreign currency that the savings the Foreign Societies have been able to make on account of exchange would be wiped out and the work suffer correspondingly.

A fourth problem arises from the possibility that the large proportion of contributions (from 30 to 40 per cent of the total for the year) usually sent in by churches and individuals in March and April would be unavoidably withheld because of the bank crisis. This would mean a heavy indebtedness on April 30. Under present conditions borrowing from banks would undoubtedly be very difficult.

Unless the churches make extraordinary efforts to send in the full amount of their usual contributions before April 30, the effect will be disastrous for all denominational missionary interests.

A Welcome to Washington

By W. W. EVERETT

THE Columbia Association of Baptist Churches feels that a great spiritual honor has been conferred on it this year in that it has been selected to be host to both the Southern and the Northern Baptist Conventions. It recognizes the significance of this occasion; and it believes that it is most fitting that our national capital should have been chosen as the place where our two great denominational groups gather for the first time in many years.

The Columbia Association, which has had the pleasure of entertaining both Conventions previously, extends to them this year the heartiest of welcomes. It hopes that the meetings here will be the most inspirational that have ever been held; that the discussions which are held and the plans which are developed will mean much for the strengthening and the upbuilding of the denomination; and that all the delegates who come to Washington this year will depart reluc-

tantly, feeling that it has been good to have been here, that they have been inspired and blessed by the speeches and the prayers and the reports heard, and by the happy contact with their fellow-workers in the vineyard of the Lord; and that as a result of the Washington gathering all those

who attend will return to their homes with a new zeal to renewed Christian endeavor.

Washington, "The City Beautiful," is proud of its Baptist strength and devotion. In a double sense it stretches forth a hand of greeting and welcome to the Baptist Convention.

Baptists in the District of Columbia

By H. L. SWEINHART

IT WAS in the old Treasury Building of the United States Government that the Baptist denomination made its beginning in the nation's capital. The record of that beginning reads:

On Sunday, the 7th of March, 1802, six of the inhabitants of the city of Washington and its neighborhood, being regularly baptized according to the apostolic mode by immersion, and humbly desiring

to be established into a regular society to worship God, were constituted into the First Baptist Church.

Then follow the names of the five men and one woman who were present at that meeting and who formed themselves into the first Baptist church organized in the District of Columbia.

Since that early day, when Thomas Jefferson was president and the city of Washington still in

*Rev. G. G. Johnson,
Memorial Church*



*Rev. J. E. Briggs of
the Fifth Church*



*Rev. H. J. Smith of
the Petworth Church*

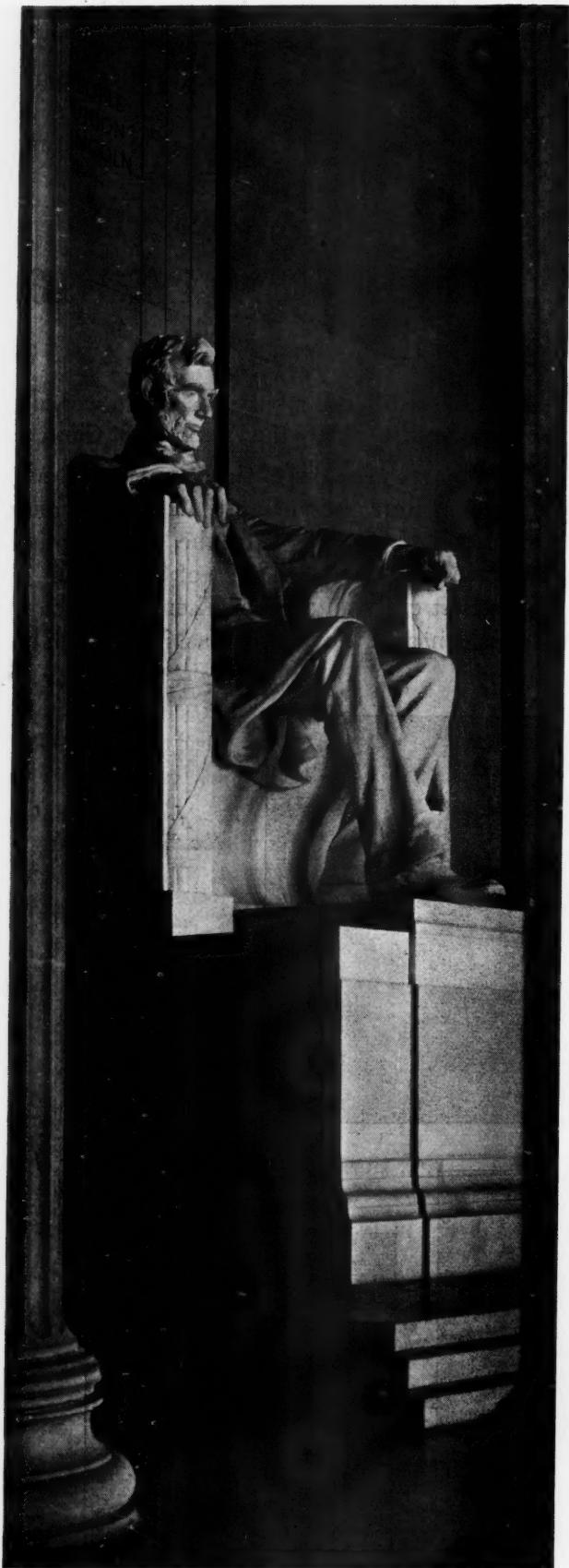


*Rev. S. J. Porter of
the First Church*



*Rev. W. S. Abernethy of
Calvary Church*





"That government of the people, by the people, and for the people, shall not perish from the earth"

its swaddling clothes, the growth of our denominational work in Washington has paralleled largely that of the capital itself. In many directions the early history of our denomination and its institutions throughout the country was intimately intertwined with and influenced strongly by spiritual forces which went forth from Washington.

The influence of Baptist work in Washington has been nation-wide: in fact, world-wide because much of the missionary movement in the early part of the past century centered there, particularly around the inspired efforts of that great organizer and leader, Luther Rice, of whom it has been said:

Of all men who have appeared among American Baptists, Luther Rice possessed the most inventive imagination and saw farthest into the future. His mind was keyed to the creative pitch. He was, more than any other man, the originator of those institutions through which the Baptist life of America has expressed itself for a hundred years.

From its small beginning in the early days of the Republic, the work and influence of the Baptist denomination in Washington has grown. Today the Columbia Association of Baptist Churches, under which name the 27 churches in that district have been organized for almost 56 years, enrolls a total membership of more than 14,000. Thirty churches have been members of the Association since its existence, two of them having disbanded, while the third united with another church.

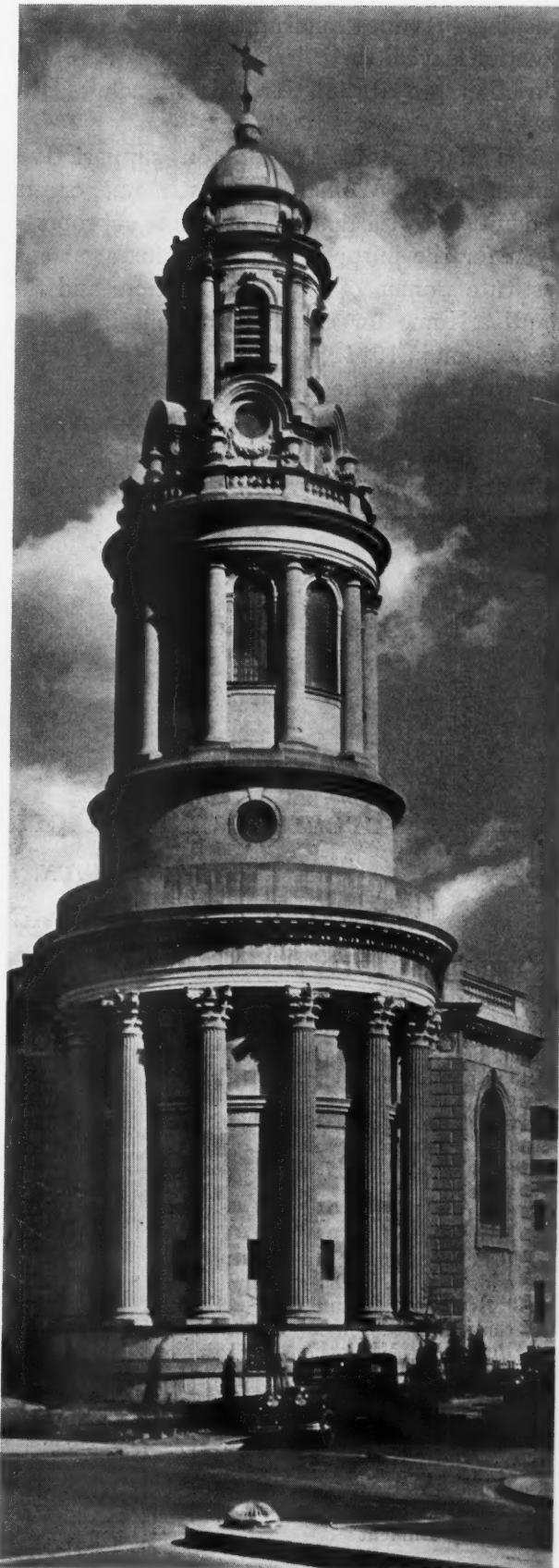
The missionary motive illuminates the early record of Baptists in Washington, as is shown by numerous references to the great mission of the church and to the work which was being done in the direction of helping to spread the gospel message throughout the nation and the world. This guiding motive has continued throughout the years, from the days of Luther Rice more than a century ago down to the present, as an important factor in the spiritual development of our denominational life and power in the capital. As early as 1816 we read in the records that Spencer H. Cone, clerk of the Baltimore Baptist Association, which had been organized in 1793 and which was the earliest association in the history of Washington churches, was instructed

to supply the secretary of the Baptist Board of Foreign Missions with a copy of the minutes of the Association annually. Brother Cone, who was to become one of the most notable pastors in a long ministry in New York City, was at that time a member of the First Baptist Church of Washington but preaching for the Navy Yard, or Second Baptist Church, which had been constituted in 1810.

Previous to 1877, when the Columbia Association was organized, seven Baptist churches were formed in the city of Washington. In addition to the 27 white Baptist churches now in the District of Columbia, there are nearly 100 colored Baptist churches, some of them with large memberships and the total running way up into the thousands. Of the 27 churches now in the Columbia Association, 19 of them, or 70 per cent, were organized under the auspices of the Association. The Washington churches during their years were in the Baltimore Baptist Association; in the Maryland Baptist Union Association, beginning in 1836, and until the organization of the Columbia Association in 1877.

The Columbia Association during the little more than half century of its existence, has experienced three waves of evangelizing influence: The first was a wave of Sunday school enthusiasm that swept through the early years of the Association. The second was a cooperative movement for denominational establishment, in the organizing of churches, the founding of homes, the payment of mortgage indebtedness of the churches, aid in building enterprises, and the strengthening of mission churches. The third was the adoption by the Association of the unified budget, equalizing the relations of the Baptist churches in the Columbia Association to the two Baptist conventions, and lifting into prime importance in the Association the cause of missions throughout the world. These three objectives—Sunday schools, denominational establishment, and the unified budget for missions—have made the history of the Columbia Association throughout the past 56 years one of deepening power.

Of the Sunday schools in the churches of Washington, it can be said that there are well organized and efficient Bible classes in all the schools, while the departments, the superintendence, the



The National Memorial Baptist Church in Washington. It will be formally dedicated May 23rd

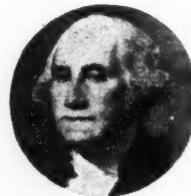
teaching, the educational and spiritual fitness and devotion leave little to desire in the way of proper Christian preparation for this branch of the work.

The Baptists of Washington support two homes: one the Woman's Baptist Home, organized in 1879 by the donation of a piece of property given for the purpose of a home for aged and destitute women of our denomination; and the Baptist Home for Children, organized by the Association in 1914.

Twice during the history of the Association has the Southern Baptist Convention met in Washington. The Northern Baptist Convention was organized in Washington in 1907, and has met here once since then, in 1926.

The Southern Baptist Convention met at Washington in May, 1895, on its 50th anniversary, and again on its 75th anniversary, in May, 1920. The meetings were held in a World War Y. M. C. A. tabernacle on the Union Station Plaza. Six thousand delegates attended this gathering.

With the Southern Convention in session here this year from May 18 to 23, and the Northern from May 23 to 28, joint sessions of the two conventions being held on the overlapping day, a particular fitness and appropriateness seems to lie in the fact that the first joint meeting of these two great denominational bodies in many years should take place in the capital of our united nation.



Program of the Northern Baptist Convention

WASHINGTON, D. C., MAY 24-28, 1933

Theme: The Challenging Christ. Text: If any man would come after me (Luke 9: 23).

WEDNESDAY, MAY 24, 1933

Forenoon:

- 9:30. Meeting called to order
Song Service and Prayer
- 9:45. Adoption of Report of Program Committee
Hymn: "America"
- 9:50. Welcome to Baptists
Response by President of Convention
Hymn: "All Hail the Power of Jesus' Name"
- President's message and keynote address: Rev. C. O. Johnson
- 10:50 Reports of Committees — Executive, Revision of By-Laws, Board of Missionary Co-operation, Finance
- 11:30. Report of American Baptist Publication Society; Address: Rev. Owen C. Brown
- 12:00. Appointment of Enrolment Committee
Instructions to State Delegates
- 12:15. Adjournment

Afternoon:

- 1:30. Song Service and Prayer
- 1:40. Report of State Delegations on Members of Convention Commit-

PROGRAM

Joint sessions of the Northern and the Southern Baptist Conventions

Washington, D. C., Tuesday, May 23, 1933

Forenoon

- Address by Rev. John MacNeill, Hamilton, Ontario
- Address by Rev. J. Clyde Turner, Greensboro, N. C.

Afternoon

- Separate sessions for women in Constitution Hall and for men in Calvary Baptist Church. See detailed programs on pages 281 and 282.

Evening

- Address by Pres. C. A. Barbour, Providence, R. I.
- Address by Rev. George W. Truett, Dallas, Tex.

tees — Nominations, Order of Business, Place of Next Meeting, Resolutions

2:00. Report of American Baptist Foreign Mission Society and addresses

Report of Woman's American Baptist Foreign Mission Society and addresses

3:45. Hymn

3:50. Address on Evangelism
Rev. Daniel Rittenhouse

4:40. Hymn and Prayer
Adjournment

Evening: The Convention at Worship

- 7:30. Service of Song
- 7:45. Announcements
- 8:00. Scripture and Prayer
The Convention Sermon: Dr. Bernard C. Clausen

THURSDAY, MAY 25, 1933

Forenoon:

- 8:30. Mission Study Class; Theme: "Christ and the Modern World"
Leader: Rev. Charles S. Detweiler
- 9:00. Song Service and Prayer
- 9:15. Consideration of Reports — Executive Committee; Board of Missionary Co-operation; Finance

Committee; Adoption of Budget
 9:45. Presentation of Fraternal Delegates. Bishop Freeman and others
 10:20. Report of Committee on Raising New Monies, by Rev. N. J. Lackey, Chairman
 11:00. Address: "Christ's Challenge to Walk His Way with Him." Rev. Sankey L. Blanton
 11:30. The Convention at Worship: Rev. Theodore Adams
 12:00. Adjournment

Afternoon:

1:30. Song Service and Prayer
 1:40. Address: "Christ's Challenge to Coöperation," by Dr. A. W. Beaven
 1:55. Report of Committee on Relation of Northern Baptist Convention to Federal Council of Churches
 2:30. Dramalogue—American Baptist Historical Society
 2:50. Report of Ministers and Missionaries Benefit Board
 3:00. Address: "The Challenging Christ and the Forgotten Man in the Ministry," by Rev. J. D. Morrison
 3:30. Address: "Christ's Challenge to World Neighborliness," by C. A. Wells
 4:00. Address: "The Challenge of Christ to Follow Him in the Orient," by Dr. E. Stanley Jones of India
 5:00. Adjournment

Evening:

7:30. Service of Song
 7:40. Report of Committee on Denominational Objectives
 7:55. Devotional Service in charge of William H. Rhoades, President of B. Y. P. U. of A.
 8:10. Address: "Christ's Challenge to Sacrifice," by Dr. John MacNeill

FRIDAY, MAY 26, 1933

Forenoon:

8:30. Mission Study Class; Theme: "Christ and the Modern World" Leader: Rev. James H. Franklin
 9:00. Song Service and Prayer
 9:15. Reports of Committees—Rooms and Hospitals; Conference with General Baptists; The Ministry; American Home; Nominations; Resolutions
 10:00. Report of Committee on Unification of Young People's Work
 10:10. Consideration of Reports
 11:30. The Convention at Worship: Rev. Theodore Adams
 12:00. Adjournment

Afternoon:

1:30. Song Service and Prayer
 1:40. Reports of Committees—Baptist Bodies Using Foreign Languages; Denominational Day;

Place of Next Meeting; Consideration of Denominational Objectives

2:15. Report of The American Baptist Home Mission Society and Address by Rev. Hugh A. Heath
 2:50. Report of Woman's American Baptist Home Mission Society and Addresses
 3:30. Christian Centers—an Exhibit
 4:00. Forum on The City conducted by Rev. D. R. Sharpe

Evening:

7:30. Song Service and Prayer
 7:40. Reports of Committees—Prohibition and Law Enforcement; Social Service
 8:10. Devotional Service, in charge of William H. Rhoades
 8:30. Address: "Christ's Challenge to Righteousness," by Bishop Edwin H. Hughes

SATURDAY, MAY 27, 1933

Forenoon:

9:30. Mission Study Class; Theme: "Christ and the Modern World" Leader: Rev. James H. Franklin
 9:00. Song Service and Prayer
 9:15. Election of Officers of Northern Baptist Convention and Coöperating Boards and Societies
 Consideration of Report of Committee on Resolutions
 Consideration of other Reports
 11:30. The Convention at Worship—Rev. Theodore Adams
 11:50. Address: "Christ in Education," by President Franklin W. Johnson of Colby College
 12:00. Adjournment

Afternoon:

2:30. Song Service and Prayer
 2:40. Reports of Committees—City Missions; State Conventions; Unrelated Christian Bodies
 Unfinished Business
 a. "America" and Samuel Francis Smith Centenary
 Report of National Council of Northern Baptist Men, William Travers Jerome, Jr.
 4:30. Adjournment

Evening:

7:30. Service of Song
 7:45. Report of B. Y. P. U.
 8:00. Devotional Service in charge of William H. Rhoades
 8:15. Address: "The Challenge of Our Tomorrows," by Pres. H. P. Rainey, Bucknell University

SUNDAY, MAY 28, 1933
 All-Missionary Day

Forenoon:

9:30. Convention Prayer Meeting, led by a layman
 10:30. Special Service of Song
 A Missionary Address by Dr. Frank W. Padelford

Afternoon:

2:00 } Missionaries from Home and
 4:30 } Foreign Fields will speak

Evening:

7:30. Special Service of Song
 Graphic Presentation of Missionary Opportunities and Achievements
 Mrs. W. A. Petzoldt and Dr. Joseph C. Robbins

FOR WOMEN ONLY

JOINT MEETING OF NORTHERN AND SOUTHERN WOMEN, TUESDAY, MAY 28, IN CONSTITUTIONAL HALL

Call to Order—2:30 p.m.

Presiding—Mrs. O. E. Howe, President of the Woman's Baptist Missionary Association of the District of Columbia.

Devotional Service.

Presentation of the three presidents with responses: Mrs. W. J. Cox, Woman's Missionary Union, Southern Baptist Convention; Mrs. H. E. Goodman, Woman's American Baptist Foreign Mission Society; Mrs. George Caleb Moor, Woman's American Baptist Home Mission Society.

Brief reports by missionaries of the work on home and foreign mission fields of the three women's organizations.

FOR MEN ONLY

PROGRAM FOR MEN OF THE SOUTH AND THE NORTH MEETING UNDER THE AUSPICES OF THE SOUTHERN BAPTIST CONVENTION, THE NORTHERN BAPTIST CONVENTION—AND THE COLUMBIA ASSOCIATION OF BAPTIST CHURCHES

Place: Calvary Baptist Church, Washington, D. C.

Date: Tuesday, May 28, 1933.

Time: 3:30 p.m.

Presiding: William Travers Jerome, Jr., Chairman of the National Council Northern Baptist Men.

Invocation: Rev. G. G. Johnson, Pastor of the National Baptist Memorial Church, Washington, D. C.

Addresses: Representing Southern Baptist Men—President E. W. Sikes, Clemson College, S. C. Representing Northern Baptist Men—C. C. Tillinghast, Headmaster of Horace Mann School for Boys, New York.

Music: Auspices of the Men's Council of the District of Columbia, John C. Ruthven, Chairman.

Time: 5:00 p.m.

Presiding: J. H. Anderson, Chairman

of the Baptist Brotherhood of the South.

Dinner: In Calvary Baptist Church.

Greetings: President C. Oscar Johnson, Northern Baptist Convention.

President Fred F. Brown, Southern Baptist Convention.

Sociability: Auspices of the Men's Council of the District of Columbia.

Daily Luncheon Conferences

AT 12:15 NOON AT THE ALL STATES HOTEL, 514—19TH STREET, N. W. (1/2 BLOCK FROM AUDITORIUM)

Wednesday, May 24: Address by Dr. J. T. Henderson, Knoxville, Tenn., Executive Secretary, Baptist Brotherhood of the South.

Thursday, May 25: * Annual Meeting of National Council of Northern Baptist Men, William Travers Jerome, Jr., presiding. Reports, Business, Election of Officers.



C. C. Tillinghast, who addresses the joint men's conference on Tuesday afternoon

Friday, May 26: Round Table Conference on "Men's Work in the Local Church."

Saturday, May 27: Round Table Con-

ference on "Men's Work in the Local Church."

2:00 p.m. (At Auditorium): Presentation of Annual Report of National Council by Mr. Jerome.

* NOTE.—The National Council of Northern Baptist Men is an organization of the Northern Baptist Convention. All male members of Baptist churches annually contributing to missions are members of the council and entitled to a voice and vote at its annual meeting and conferences.

Reduced Railroad Fares

FOR THE NORTHERN BAPTIST CONVENTION AT WASHINGTON, D. C., MAY 23-28, 1933

THIRTY-DAY round trip rates of one and one-half the regular one way fare (with a minimum of one dollar) have been authorized in Northern Baptist

(Continued on page 318)

AMERICA

BY HERBERT HOOVER

MY CONCEPTION of America is a land where men and women may walk in ordered liberty; where they may enjoy the advantages of wealth not concentrated in the hands of a few, but diffused through the lives of all; where they build and safeguard their homes and give to their children full opportunities of American life; where every man shall be respected in the faith that his conscience and his heart direct him to follow; where people secure in their liberty shall have leisure and impulse to seek a fuller life. That leads to the release of the energies of men and women and to the wider vision of higher hope. It leads to opportunity for greater and greater service not alone of man to man in our country, but from our country to the world. It leads to health in body and a spirit unfettered, youthful, eager, with a vision stretching beyond the farthest horizons with an open mind, sympathetic and generous. But that must be builded upon our experience with the past, upon the foundations which have made our country great. It must be the product of our truly American system.

MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

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FRED B. PALMER

MRS. ORRIN R. JUDD

J. H. RUSHBROOKE

MRS. HOWARD WAYNE SMITH

Field Correspondents in Four Continents

Vol. 24

MAY, 1933

No. 5

Thirty Thousand Miles and Seventy Thousand Folks

IN a remarkable report to the executive committee, summarizing the work of the year, President C. O. Johnson modestly referred to his own service. It is a story that deserves to be made public. The record is truly astonishing, especially when it is remembered that President Johnson's public service in the interest of the Convention involved long absences from his great pastorate in St. Louis. Every pastor knows what sacrifice this means and how churches inevitably suffer when deprived even for short periods of pastoral ministry.

From October until February, Dr. Johnson gave every week to this public service, returning to his church only for Sunday preaching. During all of February and part of March he was absent even on Sundays, his pulpit being supplied by visitors. He crossed the continent twice, going as far west as Los Angeles, and as far east as Boston. He spoke in every state of our Northern Baptist Convention territory except four. In some states he made fully a score of addresses. Since October 15 he made four addresses each day except Saturday. In one city, for example, he spoke five times in a single day, involving a total of four hours'

speaking. He travelled about 30,000 miles, spending most of his nights on trains, and he spoke to audiences totalling approximately 70,000 people. To all these Baptists he brought the impact of his dynamic cheerfulness, the invigoration of his own faith, and the earnestness of his appeal for our missionary enterprises.

As to his impressions, Dr. Johnson reports having been greatly impressed by—

the deep spiritual concern on the part of every audience which I have faced. This spiritual interest is deeper than anything I have known in a decade if, indeed, ever before. Fear seems to have given place to faith, timidity to trust and despondency to hope. Our very adversity has generated a finer spirit of unity and cooperation than we have known for some time. There is a unifying influence in passing through experiences which are the common lot of us all. There has been a disposition to magnify the larger issues, and let the lesser wait, if not entirely be forgotten. Prayer has really become the daily practice of literally thousands and tens of thousands.

The denomination owes him a debt of gratitude which it can never adequately pay. He came to the presidency for just such a time as this. To the St. Louis church which graciously released its distinguished pastor so that our people everywhere in these days of discouragement might come under the spell of his inspiring personality, grateful appreciation is due from all of us.

Through Adversity the Church Endures

AND EDITORIAL in *The Boston Herald* entitled "Churches in the Storm" has received wide attention. Pointing out statistical reports showing that contributions for religious purposes have not declined as much as may have been expected, and that last year in 37 states church building contracts totalling almost \$30,000,000 were awarded, the editorial concludes that "churches are weathering the storm better than secular enterprises," and that "it is not unlikely that various churches will come out of the depression stronger than they were in the period of prosperity."

A similar conclusion is reached by *The Federal Council Bulletin*, based on a study by Mr. A. C. Marts. "During the past three years, accord-

ing to Mr. Marts' figures," says *The Bulletin*, "one out of 22 business and industrial concerns went into bankruptcy. Of the banks, one out of every six has failed. One out of every 40 colleges has been eliminated and the rate for hospitals is one out of every 45. Yet only one in every 2,344 Protestant churches has had to close its doors." Mr. Marts will be remembered by Baptists as the director of our New World Movement financial campaign 14 years ago. As reasons for this remarkable record he cites the conservatism of churches in their expansion programs as compared with business concerns, and the unselfish attitude and service of their ministers. To these an important reason is added by *The Bulletin* which stresses "the loyalty and continuing generosity of Christian people who support the church and the institutions of Christian philanthropy through adversity as well as in time of prosperity. Going deeper still, the church endures, despite all its limitations and weaknesses, because it has a message of God which people need more than they need anything else in the world."

With the month of May we begin a new year as Northern Baptists. However we may be dismayed over our financial situation, we should take courage in the fact that the Christian church is so impressively surviving the depression. Let us with thankfulness keep this reassuring thought in mind as we face our denominational problems and our unfinished tasks.

The Futility of Convention Resolutions

AS IN other years, the Convention at Washington will appoint a Committee on Resolutions. Thirty-four people, one from each state, will absent themselves and at the closing business session bring in resolutions which will be debated, probably amended, finally adopted, and then committed for publication in the Convention Annual.

Somehow the procedure impresses us with a sense of futility. The trouble is that our resolutions are so seldom followed by action. For example, at San Francisco last year 2,000 Baptists voted energetically for the resolution against alcoholic liquor. How many of them

really did anything during the year to put that resolution into effect? The same delegates voted a resolution on the denominational press. In accord with that, how many did anything to help the papers get a single new subscriber? In how many churches were the San Francisco resolutions read so that our people might know what the Convention voted?

When we look further into the convention archives we become more skeptical as to the effectiveness of our present resolution procedure. Who recalls today that at Detroit in 1928 we resolved "to support only such newspapers as stand for righteousness and refuse to support such newspapers as are detrimental to the morals of our children and unfit for our homes"? Again in 1925, when Congress a few months before had passed the Japanese Exclusion Act, we adopted a resolution urging Baptists to do everything possible to bring about a change in that discriminatory legislation. In these intervening years that resolution has reposed quietly in the convention archives.

What is the purpose of convention resolutions? Do we adopt resolutions merely to express our corporate denominational opinion? Or do we desire thereby to influence the opinion or conduct of others? In either case some method should be devised to bring about effective denominational action. As matters now stand, thirty-four people must laboriously frame a series of resolutions only to see them debated, adopted and then forgotten.

There are terrific issues before us as a Christian people. We need resolutions, positively, constructively, convincingly stated. But we need to follow resolution with positive, constructive, convincing action. Let us say what we mean, but let us also mean what we say. Some method should be devised whereby every church is informed and urged to make the resolutions part of its own program.

Giving Due Place to Spiritual Values

DECLARING that this is "a day of judgment," the Federal Council of Churches has issued a call for "a time of united prayer" by the Protestant people of America. The ex-

ample of President Roosevelt is cited, who just prior to his inauguration "turned quietly aside for prayer" and who likewise at the end of his inaugural address "invoked the blessing of God" upon his efforts. The call goes on to say that—

To one who pierces beneath the surface of our present difficulties it must be apparent that the ills from which we are suffering are not merely economic but also profoundly moral. In large measure our financial crisis is a day of judgment upon the unsocial and unchristian standards that have prevailed in our economic life. Our first need, therefore, is for heart-searching and penitence for having followed a way of life that in a moral universe was bound to end in disaster.

As we set our faces to the task of reconstruction let us not cherish delusive hopes for a return of a condition which was falsely called "prosperity," but which was largely a hectic fever of selfishness and gave no due place to spiritual values.

This summons to prayer is sent forth by Dr. Albert W. Beaven, new President of the Council. It should find cordial response everywhere. Certainly the times are propitious for a rediscovery of spiritual values.

Editorial ♦ Comment

♦ In New York City's new directory for 1933 the Smith families again lead all others in totals. There are 94 feet of single columns of Smith names. Second in number are the Cohen families with 84 feet of single columns. This supports the estimate that 25 per cent of the population on Manhattan Island and 50 per cent in the Borough of the Bronx is Jewish. It is still true that more Jews live in Greater New York today than ever lived in Palestine at one time.

♦ The undeclared war between Japan and China in Jehol has again focussed attention on one of the ancient wonders of the world, the Great Wall of China. Built three hundred years before Christ to keep out barbarians from the North, the wall stretched nearly 1500 miles across plains and over mountain peaks. Thirty feet high and twenty feet thick, the wall contains enough stone to build a new wall six feet high and two feet thick, 25,000 miles long or enough to go around the world. One of the mysteries in its construction is the cement or mortar formula. The Chinese admit that the secret has been lost. Even after 2,200 years of exposure to rain, snow, and wind, this forgotten mixture retains its relentless grip.

♦ Religious periodicals, like *The Baptist*, are not the only magazines that have been strangled to death by the relentless grip of the depression. In January twelve magazines dispensing largely cheap fiction had to suspend publication. Of a spectacular story type, they were sold mostly through news stands that crowd the street corners of American cities. Although we never read one of them, we doubt whether we missed anything of importance. Nevertheless it is regrettable that such suspension increases the ranks of unemployed writers and printers.

♦ Missionary work of the most elementary character is still needed in many sections of the world. In New Guinea, for example, a territory administered by Australia under a mandate, the native Papuans hold to the superstition that every death not the result of violence or fighting is due to sorcery. "It is one of the duties of the white people," an Australian justice said, "to convince the natives that it is better to die of old age than from a spear thrust."

♦ It is always gratifying to note recognition accorded to missionaries. The latest is the admirable biographical sketch of Adoniram Judson in Vol. X of *The New Dictionary of American Biography* published by Charles Scribner's Sons. This standard set will doubtless find its way into every public and many private libraries of America. Included also are Edward Judson and Dr. Adoniram B. Judson, both sons of the pioneer missionary. There is a full column sketch of Ann Hasseltine. Each sketch is followed by a bibliography for further reference.

THE GREAT DELUSION

NUMBER 1. Firemen and Firewater

ALTHOUGH Congress has taken the position that a certain beverage now flooding the country is non-intoxicating, Fire Commissioner John J. Dorman of New York City apparently rules otherwise.

Not a drop of the stuff is to be permitted in any building of the New York Fire Department. Can it be that the Commissioner believes that a fireman who drinks fire-water, as the Indians called it, would not know how to put out a fire?

It is encouraging to know that there are some places in New York City where prohibition is to be rigidly enforced regardless of Congressional action at Washington.

CURRENT MISSIONARY OPINION

Compiled from the religious press of the world

THE world needs a new start. If men had begun back in the days of Moses to throw money into the sea at the rate of one dollar in each second, sixty dollars a minute, and that process of waste had been kept up continuously for twenty-four hours a day and for three hundred and sixty-five days in each year up to the present moment, there would have been thrown away less than one half of the direct cost of the World War of 1914-1918. We could go on throwing away money at that rate for three thousand, five hundred years longer before the total waste would equal that cost. Beneath all issues concerning capitalistic institutions, technological unemployment and the equating of production and distribution there abides as the primary reason for the world's present desperate plight the colossal waste of its resources in the World War.—LUTHER B. WEIGLE, in *The Christian Advocate*.

“RE-THINKING MISSIONS” has created a great deal of discussion. Whether or not we agree with the general view of missions and the recommendations presented in this report, let us be thankful for the fact, which is here once again so strongly laid upon our hearts, namely, that “missions are not a choice in the Christian church, but an *obligation*; they are the profoundest demonstration of the Spirit of Jesus Christ, and to ask whether missions are to go on is the same as asking whether goodwill shall go on.”—*The Outlook of Missions*.

WE are living in a new world—in a very literal sense. The National Geographic Society, in preparing a new world map, has found it necessary to change 1,226 names of countries and cities and to add about 500 entirely new names. The Boston *Transcript* claims that “such a wholesale change, perhaps, has not taken place since the Roman Empire was broken into separate states.” What a stabilizing assurance we have in the abiding presence of a changeless Christ for this changing world! *The Walther League Messenger*.

RE-THINKING of missions has largely to do with the actual doing of the missionary task. . . . It deals with the degree of change in carrying on the work, rather than introducing items that are

new in the experience of the more aggressive boards and their workers. It would seem also that nothing in the volume would change for the evangelical mind the great underlying spiritual appeals of the cause of missions, such as: God's love for and concern in the race, the desperate and absolute need of men and society for redemption, the fact that Jesus is the only Saviour and the only one bidding for a real redeemer's place in the world.—*World Call*.

THE Roman Catholic attitude on the separation of church and state was recently expressed by the Rev. Raymond Corrigan, S.J., at Webster College, Missouri. Speaking on the pope's condemnation of the separation of the spiritual from the physical realm, he declared: “It is still hard for many to see the correctness of the papal stand,” i.e., in condemning this separation. “Here in America we are proud of our separation of church and state. And the Holy Father approves the arrangement, not because it is the ideally best but because in the circumstances it is the only workable system.—As a thesis, the condemnation stands.”—All of which means that the pope is hostile to the American conception of free government.—*The Walther League Messenger*.

THE Laymen's Report performs a great service in calling attention to the fact that policies and methods which up to the present have been adequate, must be adjusted to meet the requirements of the new epoch into which we are already entering. The problems that lie ahead are in many respects more difficult, and the opportunities more vast, than those that we have previously faced. The report is thus a challenge to the Church to prepare itself for this new task.—*The Spirit of Missions*.

THE Laymen's Foreign Missions Inquiry should be studied, not so much in the light of what it reveals of the defects of the foreign missionary enterprise as in the light of its picture of the defects of the entire Christian church. Perhaps its work will not be complete until it appraises American Christianity just as it has that of China and India. Perhaps “re-thinking missions” involves our complete rethinking of Christianity at home.—*The Churchman*.

Shanghai University Again on Full Schedule

The Japanese Evacuation, Dr. Stanley Jones' Visit, and a Record Enrolment Mark the Current Year

By PRESIDENT H. C. E. LIU

LHE Japanese troops near the university withdrew about the last of May. On June

1st the students returned and we were able to complete the year in our own buildings. We graduated 82 students from the college, 24 of whom were girls. This is the largest class that we have ever graduated from the college.

After a brief vacation, we reopened school on September 6th. At that time the city was full of rumors about the possibility of another Japanese attack, so we were rather uncertain as to the number of students. Fortunately, all has been quiet in Shanghai, and we have our normal enrolment—521 in the college, 375 in the middle school, and 100 in the elementary school. The faculty and students are showing an excellent spirit. Although there is a good deal of patriotic unrest among the students, we do not expect trouble on the campus. We are doing our best to guide our students to constructive channels and to utilize the opportunity to teach them Christian ideals. It seems our students are more serious-

minded than ever before, and the religious atmosphere on the campus is as good as ever. The fellowship groups and Bible classes have again been organized and about 500 college and middle school students have joined them.

We were particularly fortunate in having Dr. E. Stanley Jones, famous evangelist from India, address our students and faculty in October. The students crowded the assembly hall to hear him speak, and they were greatly inspired by his message. A Religious Emphasis Week will be

held under the leadership of our new pastor, Rev. Gordon Poteat. Meetings will be held daily throughout the week, and we hope that many students will make a decision for Christ at that time.

The Theological Seminary is growing in size and influence. There are 16 students enrolled. They are serving the community and gaining practical experience in the city churches, in the Yangtze-poo Social Center, and preaching in the villages near the campus.

We have been surprised by the success of our Downtown School of Commerce. It was opened last March with an enrolment of 250, and this year 504 students are enrolled. It has grown beyond all our expectations, and we are already finding the classrooms too crowded. This popularity shows that it is indeed meeting a need in the lives of the people. The department of journalism, in which the leading dailies of Shanghai co-operate with us, has been especially popular. More than 60 students are enrolled in that department.

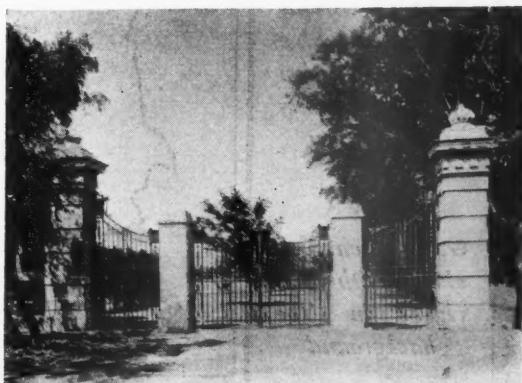
Under the leadership of Director D. Y. Tsien, the work of the Yang-



Above
President Liu

Left
Main Entrance
to the campus

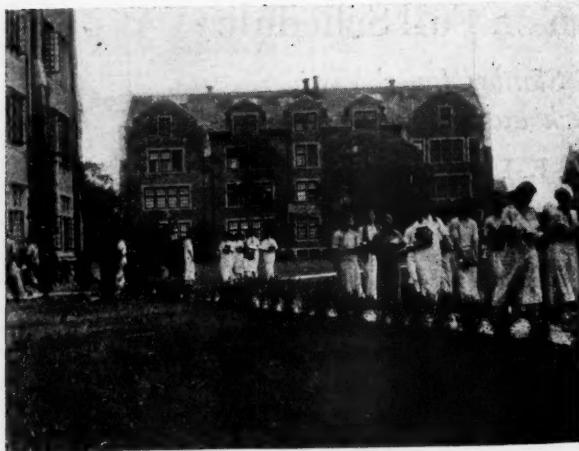
Right
Girls' Dormitory



• May, 1933

Scenes from the University

This great institution in China is maintained joint

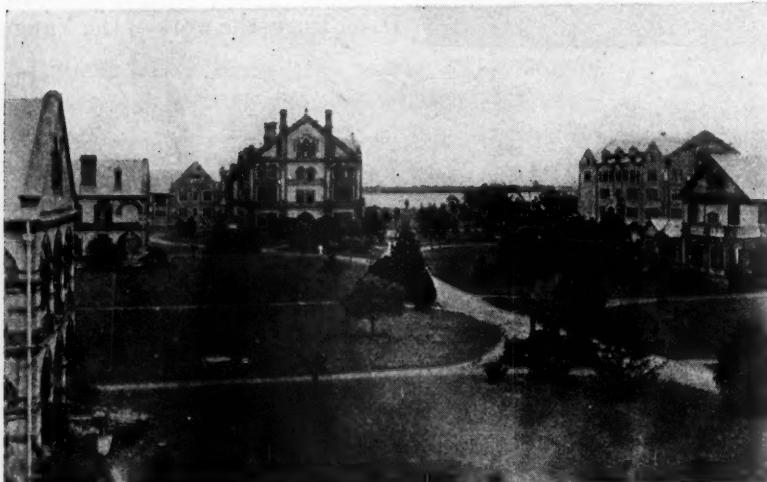


Above: Co-eds leaving a classroom

Right: One of many picturesque campus walks

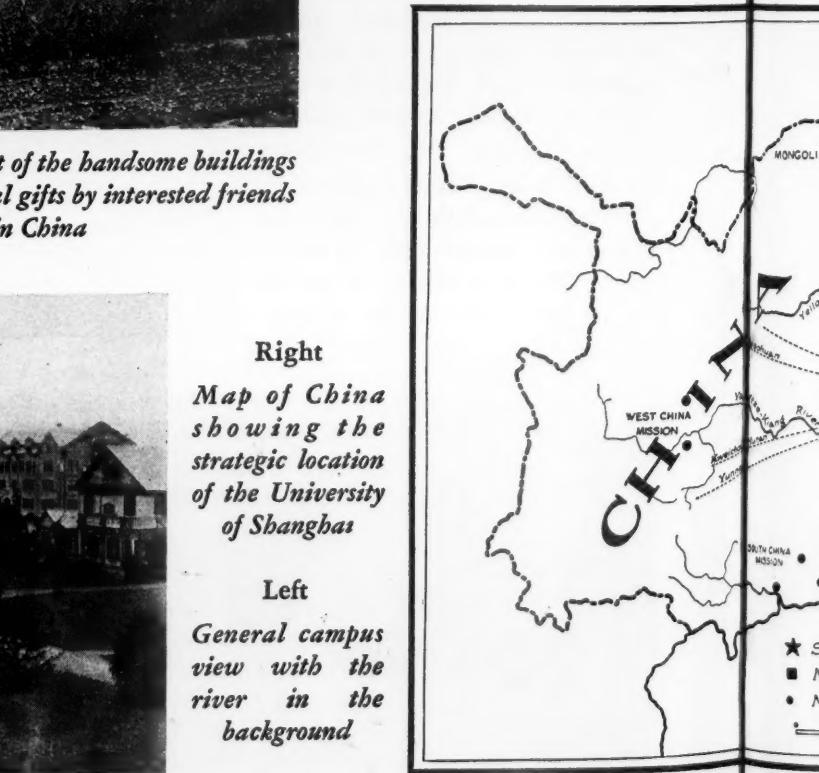


Above: New dormitories. These and most of the handsome buildings on this campus were erected through special gifts by interested friends of Christian education in China



Right
Map of China showing the strategic location of the University of Shanghai

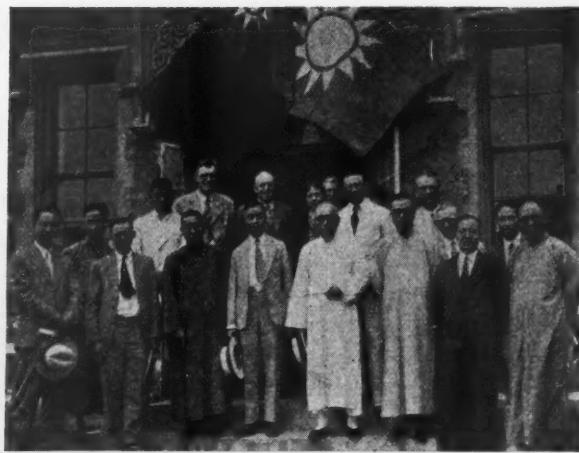
Left
General campus view with the river in the background



tzepoo Social Center is more prosperous than ever before. There are 921 students attending the day and night schools. Some new features of the religious work there are the Sunday school and the B. Y. P. U. The baby clinic, the nursery school, reading room, and playground are going on as usual. The Shanghai Municipal Council has recognized the value of the work that we are doing in the

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The University of Shanghai
 maintained jointly by Northern and Southern Baptists



Above: The board of directors, mostly Chinese
 Left: Athletic contests always draw crowds

factory district, and has made a generous contribution of \$7,000.

On account of the economic depression, our gifts from America have been reduced. We are greatly handicapped, but not discouraged. The 25th anniversary of the university will be celebrated next fall. We are planning to raise an endowment fund on that occasion. Please remember us in your prayers.



Above: Studious co-eds in the library. The university was the first to introduce co-education in China, in 1920 admitting four girls. There are now 175 enrolled

Right
 Part of the student body. They come from every province in China and from many foreign lands where there are Chinese immigrants. There is always a quota of Korean students



FACTS AND FOLKS

*News brevities reported
from all over the world*

The world's record for carrying two gigantic sheets of plate glass over 130 miles in a lorry up the Namkham-Lashio road without breaking, is claimed by Dr. Gordon S. Seagrave of Burma. "If you believe this is not a feat just travel over this road yourself," writes the doctor. The glass is for the operating room of the New Harper Memorial Mission Hospital on the frontier. The building is the first undertaking of anything so substantial in a territory at such a distance from rail or steamship lines.



Having paid its debt of \$5,000 (see April MISSIONS, page 234) the Rio Piedras Baptist Church in Puerto Rico enlarged its auditorium at a cost of \$400. It was dedicated March 1. Not content with these two achievements the church at the dedication service and with great enthusiasm voted to assume the full support of its pastor beginning the first of this month. Rev. Francisco Colon Brunet is the pastor. In spite of world depression and Puerto Rico hurricanes this church seems determined to go forward.



Rat-traps are needed in India.— "A motor truck with 600 big iron rat-traps just passed the compound," writes Rev. Frank Kurtz of Secunderabad, South India. "The Government is taking all sorts of precautions against the spread of the dreaded plague. There is a great exodus to camps outside the city and schools are being closed all about us."



The religious revival in Haiti is continuing unabated. Under date of February 27, Rev. A.

Missionary Extracts 3,000 Teeth

The degree of D.D.D. was conferred on Rev. E. C. Condict of Thayetmyo, Burma, at a special convocation held in connection with the Annual Burma Mission Conference. Mr. Condict is missionary among the Southern Chin people, among whom he finds an *entree* to their hearts and homes by reason of his skill in removing offending molars and bicuspids. The degree was conferred because of his exploits in extracting more than 3,000 teeth during the past four years. *The Burma Baptist Bulletin* describes the conferring ceremony as having been quite solemn (?) and says the D.D.D. degree means Doctor of Daring Dentistry.

From Kikongo (do not confuse this with the movie "King Kong"), our newest mission station in Belgian Congo, Rev. B. W. Armstrong reports a church membership of 2,000. "We have as many more in the inquirers' classes, preparing for church membership, and 4,000 under regular religious instruction in our schools. There has been a noticeable improvement in the instruction in the village schools. Although native contributions have fallen off greatly, the teachers are nevertheless continuing their work."



When mid-year meetings are so crowded that people are turned away, something is happening. Dr. B. C. Barrett, state secretary for Pennsylvania, was delighted with the association meetings held in his state. In writing about them he says: "The attendance was remarkable. More than 400 were at the Northumberland Association. The Abington-Welsh and the Wyoming-Welsh turned out capacity crowds. People were turned away from the Olyphant Church."



Groves Wood writes: "Yesterday I preached in the Baptist Church in Cap-Haïtien. In the congregation were the head doctor of the hospital, the Juge de Paix, several lawyers as well as many other leading citizens. The hall was packed, which was the more surprising as it was the night for Mardi Gras, when we usually have a very small congregation. This time, however, we had the largest crowd I ever saw in the hall. Since the beginning of the year 85 baptisms have been reported. I really believe that the revival for which we have been praying has commenced."

A new Baptist church of Chinese-temple style of architecture, is now being built in Kiating, West China. Rev. J. C. Jensen reports that Mr. Prip Moller, a famous architect from Denmark and Peiping, was "outspoken in his enthusiasm over the plans. The building is to have all of the characteristic features of Chinese sacred architecture embodied in it. We want a church that shall be obviously Christian, however, as well as Chinese. It is going to be a very beautiful and noticeable feature

in the landscape, an outstanding mark in Kiating's skyline and visible from great distances in every direction."

* * *

In a Nebraska town of 1,600 inhabitants the Baptist church was pastorless. Some members wanted to call a pastor but did not dare because the church was so badly in debt. Many were so discouraged that they were not attending church at all. Colporter-missionary J. F. Judkins came along and served the church four weeks. The weather was inclement and there was much sickness. But the missionary met these difficulties by visiting all the members and calling them to united prayer. After a series of meetings the church called a pastor. He was on the field within ten days after Mr. Judkins left. There has never been a time when the work of the colporter-missionaries was more acceptable than during these days of economic difficulties.

* * *

During the recent civil war in West China, 600 wounded and sick were treated at one of the Christian hospitals in Chengtu in a single

day. Dr. Joseph Taylor writes that Red Cross stations were organized at various centers. City pastors, teachers and students from the university did all they could to get medical aid to the unfortunate. War has produced dire distress in Chengtu. The Christian Church has attempted to meet the emergency in numberless ways. Refugees have been cared for and the work among the poor and destitute continues.

* * *

A huge thatched auditorium was erected by students of the station school for the Lahu Association meeting at Pangwai, Burma, in January. Some delegates travelled seven days to get there. Total attendance was well over a thousand. Four Boy Scout troops were very useful in assisting wherever needed. "It was a great sight to see those throngs of people gathering at the blowing of the bugle," writes J. L. Raney. "The four mass meetings were led by outstanding nationals and missionaries. Dr. Ah Pon and Ma Hannah were received with great interest." A photograph of Dr. Ah Pon's family appears on page 303.

Rural Life Sunday this year falls on May 21. A program has been issued to assist pastors in the observance of this day. The program contains a suggested order of service, a responsive reading of scripture and a message on "Justice to Agriculture." It is suggested that the message be read from the pulpits on Rural Life Sunday. The program can be secured in quantities at \$1.00 a hundred, or 3 cents each for single copies, by addressing the Committee on Town and Country, 105 East 22nd Street, New York.

* * *

Bountiful harvests are reported from the Yachow section of West China. "Our harvest festival held in September," writes Rev. F. N. Smith, "showed that the people are eager to return thanks for such blessings. Three long tables were loaded with offerings. These included rice, corn, bamboo sprouts, squash, cornmeal and many Chinese vegetables peculiar to this section. I have never seen anything like it even at home. The deacons and deaconesses took charge of the tables and distributed the offerings among the poor."



Boy Scouts in the Chinese Mission in Portland, Oregon

Christian Fellowship Transcends Racial Bitterness

The All-Burma Baptist Convention, its striking personalities, and its influence in bringing about Christian harmony amid race divisions in Burma

By JOSEPH C. ROBBINS

BURMA has not escaped the rising tide of racial consciousness that has swelled so rapidly in recent years. This racial feeling has been accentuated this past year by a rebellion in Lower Burma. It is most significant and hopeful, for both Burma and the church, that at a time when racial bitterness, especially between Burmans and Karens, runs high, a great host of Baptists of all races could come together for three days in the annual All-Burma Baptist Convention.

This year the Convention was held in Henzada, a river town of over 25,000 population, situated in one of the most populous sections of all Burma. The gathering was a colorful one. The varied pastel tints of the silk longyis (straight skirts) which both the men and the women wear, give to gatherings in this country a delightful color effect, an effect heightened by the pale pink or orange of the gamboungs (tight-fitting, thin silk headgear) worn by the men.

It was a polyglot group, too, for our mission in Burma ministers to people of many different races and tongues. Gathered at Henzada were Burmans—the largest racial group of the Province—Karens, Chins, Shans, Kachins, Lahuhs, Indians, Anglo-Indians, and American missionaries. With so great a diversity of languages, the Convention is largely inspirational. The administrative problems of the churches are, therefore, discussed and debated in racial conferences that precede the Convention itself.

This is the second in Dr. Robbins' series of articles reporting his visit to mission fields in British India

The President of the Convention, Thra San Ba, is a graduate of Judson College and of Andover-Newton Theological School. He speaks fluently English, Sgaw Karen, and Burmese. He is now the administrative head of the outstanding Baptist mission station of the world—the great Sgaw Karen Bassein field with its 150 self-supporting churches and its great high school. The Vice-President of the Convention is a Burman. There are four secretaries: a Burman, a Sgaw Karen, a Pwo Karen, and an American missionary. All motions are put in three languages: English, Burmese, and Karen. There were 2,690 registered delegates and many visitors present, so that at some sessions more than 3,000 were present. The Convention sessions were held in the auditorium of the beautiful new high school on the Karen compound—a building erected by the Karens with no help from America except a temporary loan. It was indeed an inspiring sight to see these thousands of Christians, in their brightly colored garments, listening intently to the inspiring messages of the program.

Many other striking personalities and leaders were present. One of these was Sawa Ba Te, one of the most fluent preachers and evangelists of Burma. His mother was a Karen and his father a Burman. He himself speaks eleven languages. Another striking personality is Thra San Baw, probably the outstanding Karen leader of Burma today. He has taken the place of a missionary, and is in full charge of the field and evangelistic work of the Tharrawaddy station. He is respected and honored by all classes of the people, Burmans as well as Karens, Government officials as well as missionaries. He has recently been honored by the King-Emperor with the medal of the Order of the British Empire. Thra Shwe Ba, Pwo Karen of Bassein, a leader of the Association, was another striking figure. A member of the Legislative Assembly and a

recent delegate to the London Round Table Conference, he is, withal, a man of real evangelistic passion, fit leader of the new Burma. Johnson Kan Gyi, another Karen, was also present. Himself a graduate of Judson College, with his Master's Degree from the University of Chicago, he is now a professor in Judson College. An accomplished musician, much in demand as a soloist, Mr. Kan Gyi had charge of the music of the Convention. Dr. Ma Saw Sa, easily one of the leading women of all Burma, was present. So was U Ba, President of the Burman Conference, headmaster of Cushing High School and a man of imposing presence. He acted as my interpreter. These are just a few of the many leaders at the Henzada Convention.

In addition to the inspirational features, the program provided a number of most interesting reports of the progress of Judson College, our Theological Seminaries, the Orphanage (entirely supported by the Convention), the hospitals, and the Pyinmana Agricultural School.

This last was, in many ways, the most interesting of all the reports. Rev. B. C. Case, President of the School, made the report. The son of a missionary, he grew up in Burma. He speaks Burmese colloquially and perfectly. His report held the interest of every person in the audience, whatever his language or race. He told of the raising of superior chickens and pigs at Pyinmana and of introducing them in the villages of Burma. He described the development of the soy bean and other vegetables and grains on the Pyinmana Farm. He reported experiments in the growing of fruit trees imported from India, such as the spineless new pineapple, a seedless guava, a grafted pomelo, sweet lime, litchi, sapodilla, and grape. He scattered throughout the audience seeds of a superior grade of corn. He had brought with him a plow, well-borer, and other

farm implements, and he staged a practical demonstration of well-boring, seed-sowing, and ploughing. He told of two short courses conducted at Pyinmana during the year for the farmers in the villages and of a rural reconstruction institute held last April when seventy-six villagers attended lectures on village economics, health, and social life. He has organized the Pyinmana Fresh Egg Association, through which cooperating villages send their eggs to Pyinmana for grading and marketing.

The spiritual emphasis is by no means neglected, for Mr. Case told of the evangelistic trips of the students to nearby villages, and the practical ways in which the schoolboys are learning to make their Christianity count in building up a healthier, more progressive, and more satisfying life in the villages of Burma.

On Sunday morning, after separate prayer meetings of all the language groups, a great mass meeting was held. There was special music by massed choirs. U Ba gave a most interesting and informing address on the Baptist World Alliance, and a collection was taken for the work. I had the honor of preaching the Convention sermon. U Ba's interpretation of the sermon was a marvelous feat of memory. After I had spoken for 25 minutes, U Ba, with only a few notes, gave the entire address in Burmese. Those who understood both Burmese and English said that the forceful eloquence of the interpreter added not a little to the effectiveness of the original sermon! In the afternoon there was another mass meeting: this time for young people, a Christian Endeavor rally. The enthusiasm and potential leadership so apparent in these fine young people augur well for the future of Burma. The Convention closed Sunday evening, with preaching services in the different languages for the separate racial groups.



◆ PERSONALITIES ◆

Another Missionary Honored by Britain

HAVING been awarded the highly prized "Kaisar-I-Hind" medal in 1931 for "distinguished public service in India," Rev. Robert Halliday, Baptist missionary in Moulmein, is the recipient of another honor. In recognition of his special studies in the language, history, and customs of the Talaing peoples of Burma, now known as the Mons, the University of Rangoon at the 1932 convocation conferred on him the degree of Doctor of Letters, *honoris causa*. Coming from a government university, such honor evidences high regard in which this missionary is held by the authorities. The Chancellor's citation reads: "The Rev. Robert Halliday is an authority on the Talaing or Mon language. His dictionary is the only dictionary in the language. His studies of the Talaings, their history, customs and language, and of the part they played in the history of Burma constitute a contribution to Oriental studies of a very high order." In view of the criticism of missionary personnel in the Laymen's Report, one cannot but wonder whether facts like these had been adequately appraised.

The Publication Society's New Secretary

THE Publication Society is to be congratulated for its wisdom and action in filling so promptly the position left vacant by the death of Dr. W. H. Main. As its new executive secretary, the Board has elected Dr. Owen C. Brown, at present Editor-in-chief of Sunday School Publications. He enters upon his new duties May 1. Dr. Brown is no stranger to Northern Baptists. He has served the Publication Society for the past 16 years. To this new responsibility which his past record merits, he brings a rich experience, wide acquaintance, and a keen interest in Baptist affairs. Under his able leadership steady advance in the highly essential service of the Publication Society is assured.

The Retirement of Shailer Mathews

THE University of Chicago announces the retirement of Dr. Shailer Mathews, professor in the Divinity School since 1894 and its Dean since 1908. He will retire at the close of the present academic year next July. The rule specifies 65 as the retirement age, with the exception that faculty members after age 65 may be reappointed annually for full service for another five years. Dean Mathews has reached that limit, for he will be 70 in May. Thus

one of the most active careers in American Protestantism comes to a close. The Dean has been a lifelong advocate of world peace and of interdenominational cooperation. Few Americans have been more widely recognized in the religious life of Europe. He has directed the religious work of the Chautauqua Institution since 1912, has been president of the Chicago Church Federation, of the Federal Council of Churches of Christ in America, and of the Northern Baptist Convention. As author of a score of books and prolific writer for periodicals, Dr. Mathews has made notable contributions to religious literature. It will be hard to think of the Divinity School apart from Dean Shailer Mathews.

A Noteworthy Chicago Pastorate

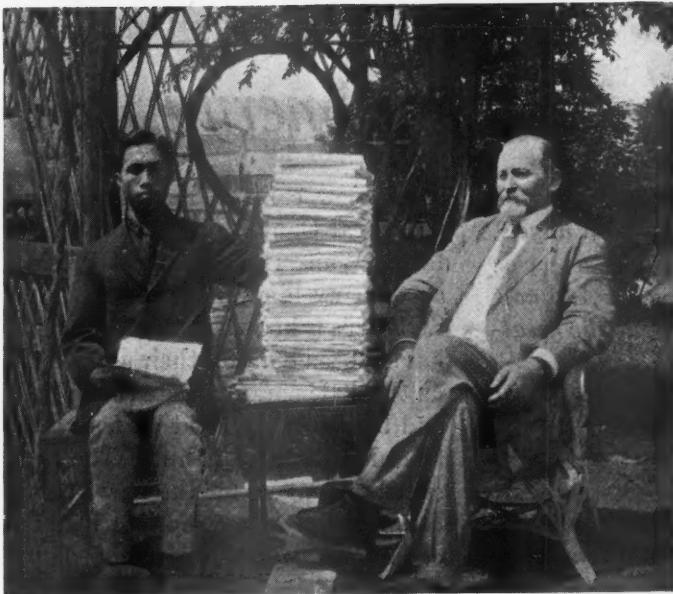
LATE in February a big fat envelope brought a list of 267 families in the Woodlawn Baptist church of Chicago for subscriptions to *MISSIONS*. For an entire year the magazine will go into the homes of these families. This is missionary education of the finest type. For 35 years Dr. Melbourne Parker Boynton, affectionately known as "Pastor Boynton," has been the distinguished minister of this large Chicago church. He began the 36th year of his pastorate last September, coming to the church when it was only seven years old. Now that another president has been inaugurated in Washington, it means that Dr. Boynton has served this church through all the changing political and social experiences of America during ten presidential administrations. He holds the record for the longest continuous pastorate in the state of Illinois.



*Pastor Boynton
of the
Woodlawn
Baptist Church,
Chicago*

*His church sent
in 267 subscrip-
tions to
MISSIONS*

The late Eric Lund with Liberator Trabilye, his Filipino assistant in Bible translation, and the huge pile of manuscript of the Old Testament translated. It is all hand-written on Japanese silk paper



Eric Lund

A Vivid Biography of an Heroic Missionary Personality

By HENRY W. MUNGER

THE death of Eric Lund in San Diego, Cal., January 18, at the age of 80, is a loss to the whole evangelical movement in Spanish-speaking countries. Through his tracts, translations and editorial work his influence reached places as far apart as the Argentine and the Philippine Islands.

He was born in a log cabin in a small village in Sweden. His ancestors were the sturdy independent folk who offered their services to the young king, Gustav Vasa, when the latter arose against the papal hosts and drove them from the land. While a young boy Eric was soundly converted. The deep religious experience through which he had passed created a desire to become a foreign missionary. Africa was his first choice, but a chance remark of the school principal directed his attention to the spiritual needs of Spanish-speaking peoples. Eventually he found his work among them. After graduating from the Baptist Theo-

logical Seminary at Stockholm, he embarked for Spain.

With a Spaniard, named Previ, he preached and sold Bibles and tracts in that priest-ridden country. They were persecuted in various ways and once were formally arrested, tried and sentenced to prison. Upon appeal the Supreme Court reversed the decision of the lower court and imposed a nominal sentence. Pending the decision Lund was permitted to visit his native land. He returned to Spain as a missionary of the Swedish Baptists.

When the Spanish-American War deposited the Philippines on our doorstep the Missionary Union saw in them a promising field and asked Lund if he would start the work. He and Manikan landed in Manila April 26, 1900. That same evening they found themselves preaching in a private house near the cathedral to a group of Filipinos who had been collected by a young Filipino named Zamora, who was converted under Castells' preaching. (A son of Zamora is now pastor of the First Methodist Church in Manila.) From the day he landed until he left in 1912

Dr. Lund was indefatigable in his labors to give the Word of God to the Filipinos. He preached, taking frequent tours into the country and to neighboring islands, speaking in chapels, on the plaza, by the roadside, travelling in native "sleds" and carromata carts, on foot, on horseback, and on the diminutive, leaky, ill-smelling Spanish steamers. He taught, holding classes, workers' institutes, serving as president of the seminary. He wrote tracts, booklets, and letters, he edited periodicals and translated the Bible.

If Lund was looking for a field that offered thrills he found it in the Philippines. Guerrilla fighting was going on all the time and he was in constant danger. In addition, he and his Filipino helpers were subject to constant persecution by the priests and bigoted Catholics; Mata, his first translator, was murdered.

Dr. Lund's literary output was prodigious. He translated the Bible into Panayan, the New Testament into Cebuan, and the Gospels and the Acts into Samaranyo; thus making the Word of God available to millions of people in their native tongues. He wrote many tracts and booklets in Swedish, Spanish, French, English, and Panayan. He edited the Spanish periodicals *Revista Homiletica*, *El Evangelista*, and *Eco de la Verdad*, periodicals which circulated in Spain, Cuba, South America, Southwest United States and the Philippines, and the Philippine periodicals, *Ang Manugbantala* and *Ang Bahandi*, which circulated among the Panayan speaking Filipinos. After his retirement Dr. Lund lived in Southern California, spending his time writing tracts, editing periodicals, working on a Bible Dictionary, and carrying on a voluminous correspondence with Christians in all parts of the world.

MISSIONS



THOUGH I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. . . . And now abideth faith, hope, love, these three; but the greatest of these is love.

(1 Corinthians 13th chapter: Scripture passage to which the Family Bible was opened when the oath of office was administered.)

The Editor Emeritus says:

THREE incidents connected with the inauguration of Franklin Delano Roosevelt impressed me deeply. All of them had to do with religion, and taken together they put a mark of unusual distinction upon the day.

The first was the brief private service for the President-elect and his family and some members

of his new cabinet, held in St. John's Protestant Episcopal Church, just before Mr. Roosevelt went to the White House to meet President Hoover and accompany him on the official ride to the Capitol. St. John's is known as the Church of the Presidents, having been built for their use in 1814. It is located on the little park opposite the White House grounds and has been attended by many of the Presidents, from Madison to Arthur. The simple service consisted of prayers for the new President and for the country and of appropriate hymns by the church choir. The rector was assisted by Rev. Endicott Peabody, headmaster of Groton School which Mr. Roosevelt attended as a boy, and by Dr. Roland Cotton Smith, rector emeritus of St. John's. The prayer for the country follows, and is a model that might well be used on special occasions:



The President and the Roosevelt Family Bible

"Almighty God, Who hast given us the good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. Amen."

Then, with the blessing pronounced at the altar, the nation's new head went on his way to heavy responsibilities, invigorated with a sense of the divine undergirding. I cannot imagine a more beautiful way in which to open the eventful day. This was a new feature in inaugural programs, and it was a public recognition of religion and the church which, in such a high official and at such a time, could not fail to exercise a wholesome influence upon the general morale. Judging from its effect upon me, as one, nothing could have done more to establish confidence in the new leadership, and nothing was more needed by the nation than confidence.

The second incident was the use of the traditional Family Bible in taking the oath of office administered by Chief Justice Charles Evans Hughes and repeated in clear tones by the President. This Bible was a family heirloom of great value. Mr. Roosevelt had used it when he was inaugurated as Governor at Albany, and its story and picture had been widely circulated in the daily press as a feature of the Washington exercises.

The Bible which the new President used is printed in Dutch and dates back to 1670. It has been in the Roosevelt family for 250 years. Bound in ancient leather, it belonged originally to Nicholas Roosevelt, common ancestor of the two Roosevelt presidents, Theodore and Franklin.

In this way public attention was centered to an unwonted degree upon the Bible and its place in the Christian family life. I felt that it meant much for the moral and spiritual interests of our people to have an outstanding but unostentatious example of Christian citizenship in the White House. A loyal churchman in all his previous public positions, Mr. Roosevelt was now simply following the practices of his daily life in a natural way.

The third impression was a fitting climax—the closing words of the President's inaugural. The whole address was highly attuned, an intensely earnest and sincere utterance that commanded closest attention. Its close was dramatic, and came warm from the heart:

"The people of the United States have made me the present instrument of their wishes. In the spirit of the gift I take it. In this dedication of a nation we humbly ask the blessing of God. May He protect each and every one of us! May He guide me in the days to come!"

These words fell naturally from his lips, and struck an instant response in the hearts of the literally worldwide radio audience that listened in, in addition to the multitude packed into the Capitol spaces which encaged him. But it took a man with a life and character that could back the words to speak them effectively.

Grouping these three impressions of the inaugural day together I am sure that we do well, in this era of light speaking regarding the church, the Bible and religion, to bring them and their significance to the attention of all the people we can reach. And we may all ask God to guide the President in all his days to come.



Right: Sarah Sinn,
KoreanBelow: Shidsuo
Ikuno, JapaneseLeft: Mack Fresques,
SpanishBelow: Thelma
Williams, Negro

*Young People representing four nationalities
in the Rock Springs Baptist Church*

They Speak Many Languages

*The First Baptist Church of Rock Springs, Wyoming, ministers
to a coal-mining community of more than forty nationalities*

ROCK SPRINGS, Wyoming, with its surrounding coal camps has a population of 14,000. The coal for the entire Union Pacific Railroad is mined here, also much of the commercial coal that goes to the Pacific coast. Rock Springs boasts a population more varied than any other community of its size in America. Here the ends of the earth meet. Seventy per cent of the population is foreign. Over 40 nationalities live here and more than that number of languages are spoken.

One bank sending out its Christmas greetings, printed "Merry Christmas and Happy New Year" in 20 languages. The greetings read from left to right and from right to left; from top downward and from bottom upward. When the cards were finally sent out, it was found that a few languages of its customers had been left off! The card began bravely enough in English but finally wound up at the bottom in modern Greek.

The pastor, Rev. John R. George, has been on the field four years. During this time 120 have been baptized. No special meetings in the church have been held. The work of winning converts has been private. These converts represent many nationalities, viz.:

BY JOHN R. GEORGE

Chinese, Japanese, Koreans, Spanish-Americans, Finns, Mexicans, Scotch, Irish, Germans and many others of mixed racial descent. Alike to all, the church extends a hearty welcome. To this it lends its energies wholeheartedly, realizing that if it is to grow it must grow by assimilating the material at hand.

Ability and fitness for office rather than race or color determine who shall be elected to office, especially among the young people's organizations. Sketches of several of these will be of interest.

Miss Thelma Williams is the only Negro girl in one of the coal camps. Two years ago she felt there ought to be a young people's society to help the young people, since there was no church organization or regular services. She called a meeting of five young people together and she was elected president. She has just completed two years as president. The society now has over 50 members and is carrying out a fine program. Thelma is a high school graduate. She would like to become a trained nurse.

Mack Fresques, a Spanish-American, finished high school last

year. He served as president of the Home Young People's Society 1931-1932 making a good record. He was baptized two years ago and often remarks, "I became a Christian the first time any one ever asked me." This year he is taking post graduate work in high school and is looking forward to entering our Spanish-American training school in Los Angeles. He wishes to give his life to missionary work in Latin-America.

Miss Shidsuo Ikuno is a very talented Japanese girl. During her high school she made a very fine record. She was baptized two years ago and is president of the senior W. W. G. The guild is qualifying in the missionary reading contest. She also teaches a class of girls. Since she speaks both languages, she would like to prepare herself for work among the Japanese in the United States.

Miss Sarah Sinn, a freshman in high school, is Korean by birth. She has been approved for baptism and will be baptized Easter, together with her sister, Nora. She is a fine musician and is the regular Sunday school pianist. Sarah is president of the junior W. W. G.

The church has four young people's societies. Two of these,

a senior and a junior B. Y. P. U., meet in the church. The others are in communities outside, one 28 miles out, the other 40 miles out. Quarterly rallies are held in the church.

The church is rich in missionary background. Two former pastors, who still hold their membership in the church, are serving on foreign fields. Rev. and Mrs. E. Bixler Davis are in South India, and Rev.

and Mrs. Stephen Pyle serve at the Union Christian Church in Peiping, China. Miss Grace Shedd, a senior at the Baptist Missionary Training School, was sent there by the church.

They Did It Well

The First Baptist Church of Haverhill, Massachusetts, turns the onerous duty of a few into the joyous cooperation of all. What they did can be done elsewhere. Try it and see

HOW new interest can be lent to an old task is illustrated in the experience of the First Baptist Church of Haverhill, Mass. This old, conservative church has about 600 members. But many of them are without income. In no respect were the difficulties of financing the year ahead any less at Haverhill than in other communities.

Under the chairmanship of a business man, Mr. Clarence B. Mitchell, the church made careful preparations for the presentation of its case to every member and friend of the congregation. From the start there was emphasis on the value of a new approach, a different way of doing what has been done before. The women made 300 friendly calls and checked addresses; and the chairman or other member of the committee spoke to different groups of women, Bible classes, young people, and the prayer meetings and Sunday services. Every deacon and prudential committee man was lined up and engaged in a conference. Every church officer headed a team, and the best men in the congregation were chosen for the service of canvassing. Those actively engaged met four times for preparation.

On Pledge Sunday, March 12, the entire morning service was planned with reference to the canvass. A Joash Chest was placed upon the communion table, and the entire congregation was

invited to deposit pledges, beginning with the pastor, the chairman and members of the Canvass Committee, with cards from out-of-town members; these, with the deacons, prudential committee, canvassers, choir and worshippers all filed past the table while the organ played. On a blackboard were shown thermometers, the mercury indicated by red chalk.

On Monday, March 20, there were 329 signed or promised pledges, amounting to \$118 a week for current expenses. This number of pledges was later increased. There were 206 pledges on account of the missionary budget, providing an

income for that purpose of \$35.60 a week. The goal was \$137.12 a week for current expenses and \$40.00 a week for benevolences, including missions. Last year the canvass ended with 262 pledges, \$112.03 per week for current expenses, and 190 pledges for missions, providing \$34.97 a week.

What stands out in the Haverhill Every Member Canvass is first of all the comprehensive way in which the whole effort was planned before active work began; also the careful attention to detail, including a master list prepared with the utmost care. The mimeographed letters sent out to the members were written in a lively style, and decorated with pictures of the church and a drawing of the Joash Chest. All of these measures resulted in awakening an extraordinary interest. While the members are gratified by the financial results and the fact that the canvass brought in 16 more pledges for missions and 67 more for current expenses than last year, there is even more satisfaction in the effect that has been produced upon the general life of the church. When special services were required a bulletin announced the fact and people came forward to do the work, as when eight stenographers were wanted to write 25 letters each to members of the church. In all, 2,500 letters were sent out. Members addressed 9,000 envelopes, a blind member folded 1,000.



Clark T. Brownell, Pastor of the First Baptist Church at Haverhill, Massachusetts

BOOK • REVIEWS

The Bible Looks You Over, by Arthur Stephens Phelps, is a volume of essays that defies characterization and makes delightful reading. Original, epigrammatic, witty, keen in its philosophy, revealing in its knowledge of the Scriptures, with a constant touch on the foibles of today, this is a book to enjoy and profit by. We commend to ministers especially the author's sound advice regarding the reading of the Bible in the pulpit and the essential of a reverential attitude in the preacher. This is eminently a book to quote from—it overflows with pithy ideas. Dr. Phelps makes the Bible freshly interesting and familiar. This is rich reading for young and elders, and the Publication Society will do well to give us more of this kind. (Judson Press; \$1.50)

You and Yourself, by Albert G. Butzer, minister of the Westminster Presbyterian Church of Buffalo, N. Y., is the sixth book in Harper's Monthly Pulpit Series.

Here is a collection of sermons that are different. Too often a sermon, being spoken with intensity of conviction, loses something of its earnest appeal when committed to the coldness of type on a page. These sermons seem to have retained their warmth and earnestness. Possibly it is because they touch so intimately those issues of right living with which every individual is deeply concerned, such as integration of personality, mastery of self, and other personal problems. Some of the sermons, particularly "Setting Yourself Right," "Demobilize Yourself," and "A Sensitive Soul toward God," can profitably be read again and again. Each reading will reveal some new approach which was not apparent in the first reading. In this little book a preacher should find many flashes of insight and much suggestive thought for helping young people into paths of wholesome and joyful Christian living. (Harpers; \$1.)

From Cedar to Hyssop, by Grace M. Crowfoot and Louise Baldensperger, is a study in the folklore of plants in Palestine, something quite out of the usual line, and of interest to all who take special concern in whatever appertains to the Holy Land. Here we have the Peasant's Year in Proverb and Sayings; Wild Foods; Plants with Folk Uses; Medicinal Plants; Sacred Trees and Magical Plants; and the Legend of Lot and the Tree of the Cross. There are 76 illustrations of plants. Miss Baldensperger lived long years in Palestine and has the knowledge both of personal acquaintance and experience. Miss Crowfoot is responsible for the writing and illustration. The work is original and unique. (Macmillan Co.; \$2.)

Moral Man and Immoral Society by Reinhold Niebuhr should be read by people strong in faith and possessed of unshatterable confidence in their idealism. To others not so equipped its reading will bring disquietude and disillusionment. Appalled at the discrepancy between the morality of man as an individual and the immorality of men as a society, which he illustrates by examples from the fields of social and political relationships, the author sees little prospect for the establishment of a Christian society without resort to force and violence. This is strange doctrine to set against that of Him who taught "love your enemies" and "whosoever shall smite thee on thy right cheek, turn to him the other also." Two sentences from the book will serve to set forth its argument. Concerning race relationships he says, "however large the number of individual white men who do and who will identify themselves completely with the Negro cause, the white race in America will not admit the Negro to equal rights if it is not forced to do so." Con-

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cerning international relationships he says, "it is safe to hazard the prophecy that the dream of perpetual peace and brotherhood for human society is one which will never be fully realized." If this philosophy is sound we may well be concerned over the world in which our children's children will live. (Scribners; \$2.)

Lim Yik Choy, by Charles R. Shepherd, is a tale thrilling with life. It is a real story, taking a little Chinese orphan through his experiences as an immigrant in California, where fortunately he falls into the hands of Christian home missionaries like Dr. Shepherd, who is giving his life to just such beautiful and necessary rescue work as this narrative describes. This is a book for the boys in our camps, and for their homes as well. Dr. Shepherd, who is superintendent of our Chung Mei Home in California, knows his boys thoroughly, and knows how to tell a story. You cannot help liking Lim Yik Choy and his people. The book generates human interest. (Revell; \$1.50)

The Other Spanish Christ, by John A. Mackay, is a study in the spiritual history of Spain and South America that will open the eyes of American readers. The author, who knows South America from living there, describes his work as a pioneer attempt to deal with the religious problem of Spain and the South American lands colonized by Spain. The fall of the Spanish Monarchy in April, 1931, has brought the mother country into general interest, and the study begins with the Iberian soul and the Catholic reign, as necessary to an understanding of the religious developments which followed. Part two interprets the philosophy of Spanish Christianity, which produced three types of Spanish Christ. Part three treats of new spiritual currents in South Amer-

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ica, portraying the outstanding religious thinkers, describing the advent of Protestantism and a critique of Protestantism in South America, closing with the author's views regarding religious ecumenism. The chapter on the Quest of a New Way, with its description of Theosophy in Latin America, is enlightening. In portraying the advent of Protestantism the influential aspects of the educational work are fully recognized. Recent years have been marked by a new spirit of cooperation among the many Protestant missions. In the Y.M.C.A. organization he finds hope for the future growth of Protestantism apart from sectarian divisions. All who are interested in evangelization in South America will find positive values in this scholarly and thoughtful volume. (The Macmillan Co.; \$2.)

The Student Faces Life

By CARL S. KNOPF

THE author of this book is a most capable guide, interpreter, and orientator. Whenever he speaks people, especially young people, crowd to hear him, or, if he is on the radio, tune-in in crowds. His writing is bright, breezy, interesting. This volume comprises addresses delivered at the University of Redlands. It goes without saying that Professor Knopf insists that his readers shall look at life from the squarely Christian point of view. Parents and ministers should read it, and then have their young people do likewise.

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THE • HELPING • HAND

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

MA SAW TIN GOES HOME

BY MRS. LESLIE E. SWAIN

TWO years ago this spring there arrived in America a young Burmese student to do graduate work as a guest of our board and of some interested friends. In March she sailed for home, eager to see her family, friends and homeland, but somewhat tearful over leaving behind warm friends in America. She carries back with her to Burma some invisible threads which will always bind many Americans very closely to Burma and its aspirations.

After a year at Columbia, Ma Saw Tin went to Colgate-Rochester Seminary last fall for further study. It has been a happy circumstance that her last impressions of school life in America were gained in the quiet, dignity and graciousness of Rochester. Particularly did she appreciate the kindness and courtesy of the Rochester faculty.

Ma Saw Tin grew up in mission schools and a Christian home, carefully sheltered as is the custom of her country. To such a girl the excessive freedom of a large American campus today was puzzling, if not appalling. It was difficult also to become accustomed to our highways and rapid transit. To her it is much more enjoyable to walk to places—what if it is 50 or 100 miles!—and thus have time to think and to drink in the beauty all about.

She did, however, enjoy her experience in America. Before sailing she visited the Haystack Monument in Williamstown, met the missionary group about Boston and was taken to adjacent



Miss Mary I. Jones with her adopted daughter, Roberta, who studied at the University of Shanghai, Yen Ching University at Peking, and the Merrill-Palmer School in Detroit, and is now in charge of the Nursery Department at the School of Mothercraft, Huchow, China

points of interest. In Providence she viewed with great delight the First Baptist Church and the picture of Adoniram Judson with his hand on his Burmese translation of the Bible which hangs in the Brown chapel.

Ma Saw Tin's grandmother was Ma Lon Ma, who after three requests was baptized by Adoniram

Judson. Her grandfather, U Koo, was baptized by Dr. Bennett, after a court had decided that he was old enough to decide the matter for himself. Ma Lon Ma and U Koo had nine children. One son, Dr. Ah Pon, father of Ma Saw Tin, gave up a lucrative practice to become a medical missionary. At present he is taking care of Dr. Baker's work at Kengtung. Although Dr. Ah Pon was very popular in his private practice, Ma Saw Tin feels sure that as a missionary doctor his influence is infinitely greater, and that he is able to reach his people as no foreigner ever could.

Another of the nine children is Saya Ah Syoo, pastor of the old historic Judson Church of Moulmein. Ah Son, still another son, as quite a young man was sent as delegate to the Baptist World Alliance. Others of the nine children are taking active parts as Christian leaders in their land.

Nor are their wives inactive. Ma Mi, mother of Ma Saw Tin, has traveled all over Burma with her husband, helping him in his work. She has been at times in charge of the boarding school for missionaries' children, and has also taken an active part in the work of Burmese women. Daw Mya, wife of Saya Ah Syoo, is head of the All-Burma Baptist Women's Society.

When we come to the third generation of this interesting Christian family we find great potentialities for further leadership. In Dr. Ah Pon's family there are Ma Saw Tin, who has just completed graduate study in America; Maw Saw Yin, who hopes to study in England next year; and Htin

Shwe, who is now doing medical work. All three are graduates of Judson College.

Of the many cousins doing outstanding work we can mention only a few. Ma Nyein Tha's name of late has been much in the religious press of both America and England because of her contribution as the only woman member of the All-India Christian leaders' group, which has been on a friendship tour in England. Ma Hannah is doing a very remarkable piece of pioneer work as supervisor of daily vacation Bible schools in Burma. Ma Rutha, graduate of Judson, is an outstanding teacher. Htin Si is a professor in the University of Rangoon.

It is certainly good for us here in America to know at first hand some of these young people who are being prepared to help in forming the destinies of great countries.

Up-to-Date Methods in China

Current magazines and newspapers are so apt to give the impression that much of our foreign mission work is being done by methods in vogue fifty years ago, that it is a good thing for us to know the facts. A thoroughly up-to-date Religious Education Conference recently put on by the Fukien Christian Council is a case in point.

The problems discussed were those which are today, the world over, considered vital. One group discussed religious education and rural problems; another, religious education and middle schools; Miss Traver led the group on religious education of the child, and I led the discussion on home and parent training. I was greatly encouraged by the interest shown in our work at the Memorial Mothercraft School in Huchow,

because I still feel it is most basal. At the end of our conference we recommended ways of promoting home ideals through local churches and courses on the building up of Christian homes to be used in high schools, colleges and seminaries.

Of course our great problem, here as elsewhere, is securing suitable teachers and adequate material for private study and classroom work. With these problems in mind we voted to ask the faculties of our senior high schools to try to influence some of their students to go to the School of Mothercraft to prepare themselves for leadership along these lines. It was also voted that I put into English outline form courses on the home, the rights of the child, parent and child relationships and budget making in the home.

These outlines will later be translated in more detailed form into Chinese.—*Mary I. Jones*, Huchow.

Annual Meeting

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The sixty-second Annual Meeting of the Woman's American Baptist Foreign Mission Society will be held in the Auditorium, Washington, D. C., at 3:45 o'clock on Wednesday afternoon, May 24th, 1933, and succeeding days, to act on any report that may be presented, to elect officers and to transact any other business that may come before the meeting.

By order of the Executive Committee,

Margaret T. Applegarth,
Recording Secretary



Dr. Ab Pon and Ma Mi, with two of their children, Ma Saw Tin and Htin Shwe

TIDINGS



FROM THE FIELDS

Puerto Rico Honors Old People

Last year the 15th of April was celebrated throughout Puerto Rico as a day of homage to the old people. The day was observed in all public institutions. Special exercises were held in the schools, and food, clothing and money sent to the needy aged. The Baptist pastor in Rio Piedras was invited to be a member of the town committee, an unusual honor to be given a Protestant minister here. He was greatly impressed by the deference with which he was treated. Many of our church members brought small contributions of food or money, which were given to the central committee. They in turn sent us a liberal consignment for our own members.

From May 15 to June 15 the church celebrated its 33rd anniversary. The program was varied and inspirational. Special features were the graduation of the normal class, a group of seven that had completed the year's course in teacher training; a stewardship drama; history of Baptist work in Puerto Rico and Rio Piedras; exhibition of historical pictures; a service conducted by the first group baptized by the present pastor, in January 1931. The anniversary offering, collected in little wooden barrel banks that had been distributed about two months before, amounted to over \$140.—*Laura Fish.*

In the Italian Baptist Church of Brooklyn

Miss Ruth Howard describes a unique Mother's Day program at

MOTHER'S DAY on Home Mission Fields

the Borough Park Italian Baptist Church in Brooklyn:

"In the evening the mothers themselves took a very prominent part in presenting several living pictures: the baby Moses with his mother and sister down by the river; the boy Samuel with his mother; Ruth, Naomi and Orpah; the annunciation to Mary; Mary at the cross; and a modern mother with little children around her. As the first two pictures were shown the stories which they represented were told by two of the mothers; for the third and fourth, the pastor's wife sang in Italian the 'Magnificat' and 'The Lament at the Cross.' The last picture provided the text for a short talk by the pastor."

Annual Meeting

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

The 56th annual meeting of the Woman's American Baptist Home Mission Society will be held in Washington, May 24-28 inclusive. This meeting will be held in the Washington Auditorium and will be for the purpose of receiving the annual report, the election of officers and Board members and the presentation of such other business as may properly come before the annual meeting.

In behalf of the Board,
Katherine S. Westfall.

In Santa Ana, El Salvador

The celebration of Mother's Day is becoming a yearly event in the Baptist Church of Santa Ana. The prayer service on the Monday night following Mother's Day was dedicated to testimonies of appreciation for our mothers. It was pitiful to hear some of the older men and women. Don Catarino told of his mother, not of her love and care for him, but of how she lives in a drunken family, how she goes to confession and how the priest has barred the relations between mother and son, how since becoming a Christian he has learned his responsibility for his mother, and how he is doing all in his power to bring her to a saving knowledge of Jesus. One of the women sadly yet joyfully told of how since becoming a Christian she had learned that a daughter should love and honor her mother. Her own mother put her out to service at the age of seven years and she never knew the love of a mother, although she is now forty years old and her mother is still living.—*Ruth M. Carr.*

Chinese Celebrate a Missionary's 80th Birthday

In 1889 the Woman's Home Mission Society sent to San Francisco's Chinatown a fine, consecrated young woman to take charge of the Chinese Baptist School. She entered into her work with a love and earnestness which have continued through the years. Many changes have taken place but none are more beautiful or interesting than those Miss

Ames has seen in the lives of Chinese men and women with whom she has faithfully labored during these 43 years.

On the occasion of her 80th birthday a very happy group assembled at the Chinese mission. Among those present were some of her first pupils, their children and grandchildren. Many were the expressions of love and appreciation. Her faithfulness, sympathy and helpfulness have won for her the respect and love of the Chinese people.

**In the Slovak Baptist Church
of Minneapolis**

Sunday night of Mother's Day I was invited to be a guest at the program in the Slovak Baptist Church. I have never attended a more beautiful service. After a

program of recitations and music, 36 mothers sitting in the front of the church received special recognition, while 36 children and young people marched into the church with a lighted candle in one hand and a carnation in the other. Around the stem of the flower was folded a \$1.00 bill. Each child presented this as a gift from the father to the mother. Each child in turn stood before the mother and when presenting the gift recited a tribute in Slovak. I did not need to know the language to appreciate the deep meaning of the beautiful service. One boy, whose mother had passed on, brought tears to my eyes although I understood not a word of what he said. Scarcely a man in that church has a steady job. I shall never forget that evening.—*Mar-*

garet Lawrence, Christian Americanization missionary, Minneapolis.

**Spring Styles in
New Literature**

FROM OCEAN TO OCEAN, our old friend with a new dress and a new message, will be ready to greet you May 15. It contains 160 pages, with pictures and letters from all home mission fields. Order from the Baptist Literature Bureau, 152 Madison Ave., New York City; price, 40 cents.

TOGETHER is a free leaflet of 16 pages, giving a brief history of the Woman's American Baptist Home Mission Society.

CHRIST COMES TO THE NEIGHBORHOOD and *CHRIST IN EVERY HOME* are free leaflets furnishing interesting material for programs and mission study.



Birthday celebration in honor of Miss Martha Ames, for 43 years a missionary to the Chinese in San Francisco. The picture includes some of her first pupils

The Convention

A page of devotional reading suggested for all interested in the Washington Convention

A Convention Prayer

O GOD, our Father, ruler of all nations, we worship Thee. Met in this capital of the nation which Thou hast so signally favored, we praise and magnify Thy Holy Name for the way in which Thou hast led and fortified and sustained us in the dark days through which the world is passing. Whatever awaits us, grant that our faith fail not.

We thank Thee, O God, for our country. Surrounded by the memorials and memories of the great men whom Thou hast given the nation as its rulers, we thank Thee that they were men of reverence who acknowledged dependence upon God. We pray for the President and all in authority this day, that they may govern justly, wisely and righteously. We pray that peace may prevail and be preserved in all the nations, that a spirit of brotherhood may replace existing suspicion and enmity among the peoples, and that war may be forever banished from the earth, together with all injustice, persecution and oppression.

We bring to Thee, our Father, the interests dear to us because dear to Thee—the interests of Thy Kingdom. We come with penitence for our sins, humbly craving Thy pardoning love. We meet in vain unless we shall consciously meet Thee here. It is for Thy indwelling presence, purifying, uplifting and enlightening, making us wise and patient and capable for the work before us, that we earnestly pray. Bless our Convention, O God. Permeate it with the spirit of brotherly love. Grant us during its sessions gracious seasons of communion and fellowship with Thee. Out of our very discouragements may we derive new experiences of Thy grace. And rising into the realms of the spirit which defy material circumstance, may we through this Convention catch a heavenly vision, and enter through doors of faith, courage and hope, consecration and love, into a new and expanding service of world evangelization. Thus, O God, empower our denomination to go forward with renewed purpose and vigor in the year before us. Let Thy rich blessing rest upon our faithful missionaries, and may they feel underneath them the everlasting arms.

Our prayer is before Thee, our Father. Speak to us each one the word we need to hear, to fit us for Thy use, and fill us with the gladness of Thy benediction. We earnestly pray in the name of Christ. Amen.

HOWARD B. GROSE

Convention Scripture Texts

He shall reign for ever and ever. *Rev. 11:15.*
At Atlantic City in 1923.

We are workers together with God. *I Cor. 3:9.*
At Denver in 1929.

If any man would come after me. *Luke 9:23.*
At Washington in 1933.

Devotional Thoughts

There is one gospel, the gospel of Christ with its power to save a human soul and through saved men to save the world. We are not talking so much about adjusting our gospel to the age. We are fast becoming much concerned as to how we shall adjust the age to our gospel, which is a vastly different thing. It is the age that must be changed and not the gospel.—*From the Milwaukee Convention sermon by Wallace Petty in 1924.*



In these days of uncertainty, when so many new voices are being raised, calling us into strange, untried paths that God Himself has not instituted or affirmed, it is imperative for us as Christians to know the way of Jesus and to walk in it. No other path holds any assurance of the bringing in of a new world. Christians have no right to accept any other path, nor to listen to the voice of any leader other than Jesus, as He calls, "Follow Me."—*From the Cleveland Convention sermon by Ray Petty in 1930.*



This Convention exists, and we are met together in this annual assembly, because we believe that the redemption of this world is the majestic purpose of God and the transcendent mission of His church.—*From the Detroit Convention sermon by L. A. Crandall in 1918.*



Though the harbour be hidden from sight
By the billows of conflict and sin,
Yet the lifeboat is steering aright,
And will bear us triumphantly in.
The promise hath ever sufficed,
That nothing shall hurt or appall;
We have ventured our all upon Christ,
And have proved Him sufficient for all.

Quoted by C. A. Barbour at Milwaukee in 1924.

THE RETURN OF ALCOHOL

A Statement to the American People

IN VIEW of the legalized return of alcoholic beverages and the proposed repeal of the 18th amendment, a conference was held in Washington, D. C., March 7-8, attended by representatives of more than thirty church bodies in the United States. Bishop Hughes presided. (The Bishop will address the Northern Baptist Convention on May 25.) The conference adopted a plan of action, issued a statement to the American people, and called on President Roosevelt to proclaim a "day of heartsearching and prayer to invoke the blessing and guidance of God upon the nation and its leaders in this emergency." A National Committee of One Hundred is to be appointed to carry out the plan of action. This includes organized efforts to defeat repeal, to restore state enforcement laws, to demonstrate prohibition sentiment, and to urge an educational campaign for young and old concerning the dangers of alcohol. The statement follows:

A STATEMENT TO THE AMERICAN PEOPLE

We, the members of the conference called by the representatives of more than thirty church bodies of the United States, assembled in Washington, D. C., this 7th day of March, 1933, hereby express to the American people our convictions in reference to the proposed repeal of the 18th Amendment.

The 72nd Congress has submitted a proposal for the repeal of the 18th Amendment by conventions. No state is under any obligation to call such a convention, but to the citizens in states arranging for such conventions we make this declaration of what we conceive to be the issue involved.

We are unalterably opposed to the repeal of the 18th Amendment and the legalization of the traffic in alcoholic liquor for beverage purposes in any form. Such traffic, whether legal or illegal, is contrary to the highest American ideals and detrimental to the physical, moral, social and spiritual well-being of the people and to the highest interests of the nation. If this traffic, now outlawed in our country, should be restored to a legal status in accordance with the repeal proposal now pending in the states, it would throw wide open the door to a return of the saloon, an institution which even the most ardent friends of liquor declare to be a gigantic evil and which none of them would dare to defend.

Our homes would be subjected to an invasion of liquor advertising through the secular press, the

radio, and other advertising agencies. Neither childhood nor youth could be safeguarded against its baneful influence.

No state could set up any effective barriers against publicity methods of the present-day high-pressure salesmanship, nor could any state adequately prevent an inflow of liquor from wet states.

We hold it violative of the true spirit of organized government to protect by law a business which prospers on the downfall of its patrons.

National Prohibition means the outlawry of the beverage liquor traffic. It is the most effective method of dealing with this age-long evil. In spite of the campaign of opposition, misrepresentation and nullification persistently carried on, we believe it has been as well observed and as well enforced as has any law ever devised to regulate the traffic.

The glaring fact is that the opponents of Prohibition offer no constructive plan for dealing with the traffic in event of repeal, nor would repeal eliminate the abuses of which they complain.

WE THEREFORE RECOMMEND:

1. That all Prohibition and temperance organizations, and all other organizations supporting the 18th Amendment, and all persons opposed to the liquor traffic, unite in a nation-wide campaign under the leadership and direction of the committees to be appointed according to the plan adopted by this conference for the purpose of preventing repeal.

2. That the friends of this cause supply a united campaign fund to be administered by this committee in reaching the more than 65,000,000 voters of the United States with the facts involved.

3. No amendment to the Federal Constitution has ever before been submitted to conventions in the states for ratification. No state is compelled to call a convention, or to incur the expense of an election and convention. Each state is left free to constitute such convention as it sees fit.

4. We summon the friends of Prohibition to renewed faith and courage in this critical hour. We call upon the friends of the Prohibition cause in America, both in and outside of our churches, to organize by precincts, counties and states for the purpose of electing delegates pledged against repeal, and to face this mighty issue in the faith that the complete destruction of the liquor traffic is the will of God for our country and for humanity.

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The 1932 Baptist Assembly at Chetek, Wisconsin

Summer Programs

The following list of Summer Conferences, Baptist Assemblies, House Parties and Camps shows the fine opportunity for mental and spiritual uplift at the same time that physical rest can be secured in many of the beauty spots of our country.

One phase of the planning for Church Schools of Missions and mission study classes should be done now—i.e., the selection of leaders and the books to be used by them. When that is done, ask your leaders to attend some conference which will give help along the line of this year's theme, "Christ and the Modern World." The Department of Missionary Education will be glad to send you information concerning new books, helps, programs and denominational materials which should be included in your plans for the year.

Interdenominational Schools of Missions

June 1-7—Minneapolis, Minn.
 June 21-28—Winona Lake, Ind.
 June 22-30—Boulder, Colo.
 June 26-July 3—Lake Geneva, Wis.
 June 29-July 6—Chambersburg, Pa.
 July 3-13—Blairstown, N. J.
 July 3-13—Asilomar, Calif.
 July 7-14—Mt. Hermon, Calif.
 July 7-15—Northfield, Mass.
 July 10-14—Bethesda, Ohio
 July 10-14—Seabeck, Wash.
 Aug. 13-18—Chautauqua, N. Y. (Home)
 Aug. 20-27—Chautauqua, N. Y. (Foreign)
 Sept. 12-19—Warren, Ohio
 Sept. 24-30—Los Angeles, Calif.

Baptist Summer Assemblies and Women's House Parties

June 19-25—Lake Metigoshe (near Bottineau), N. Dak.
 June 19-30—Pine Rest, Paradise, Calif.
 June 25-July 3—Marquette, Mich.
 June 26-July 7—Ogden Canyon, Utah
 July 1-8—Long Branch, N. J. (Afro-American)
 July 8-14—Prescott, Ariz.
 July 8-14—Hightstown, N. J.
 July 4-10—Chetek, Wis.
 July 4-15—Storrs, Conn.
 July 7-9—Somers, N. Y.
 July 8-15—Lake Geneva, Wis. (Chicago Young People)

July 10-13—Lewisburg, Pa. (W. H. P.)
 July 10-16—Lake Koronis (near Paynesville), Minn.
 July 10-20—Ketchum, Idaho
 July 10-21—Palmer Lake, Colo.
 July 11-13—Kalamazoo, Mich. (W. H. P.)
 July 17-20—Grove City, Pa. (W. H. P.)
 July 17-28—Kalamazoo, Mich.
 July 17-28—Zepher Point, Lake Tahoe, Nev.
 July 17-28—Franklin, Ind.
 July 17-28—Iowa Falls, Iowa
 July 17-28—Camp Judson, Black Hills, S. Dak.
 July 24-30—Cedaredge, Colo.
 July 28-Aug. 4—Mahaffey, Pa.
 July 24-Aug. 4—Scott City, Kans.
 July 24-Aug. 4—Livingston, Mont.
 July 24-Aug. 4—Camp Sherman, Ore.
 July 24-Aug. 5—Granville, Ohio
 July 25-Aug. 4—Green Lake, Wis.
 July 31-Aug. 11—Keuka Park, N. Y.
 July 31-Aug. 11—Burton, Wash.
 July 31-Aug. 11—Factoryville, Pa.
 Aug. 5-12—Alton, Ill.
 Aug. 6-10—Green Lake, Wis. (W. H. P.)
 Aug. 6-13—Lake Wawasee, Ind.
 Aug. 7-18—McMinnville, Ore.
 Aug. 7-18—Casper, Wyo.
 Aug. 7-18—Grand Island, Nebr.
 Aug. 8-18—Ottawa, Kans.
 Aug. 8-18—Philippi, W. Va.
 Aug. 14-26—Sumneytown, Pa.
 Aug. 21-Sept. 2—Ocean Park, Maine
 Aug. 21-Sept. 2—Idyllwild Pines, Calif.
 Aug. 28-Sept. 2—Keuka Park, N. Y. (pastors' conference)

**Girls' Camps and
W. W. G. House Parties**

June 23-24—Lake Geneva, Wis.
 June 24-July 2—Pacific Palisades, Calif.
 (W. W. G.)
 July 10-22—Mahaffey, Pa. (Pioneer &
 Tuxis)
 July 13-16—Kalamazoo, Mich.
 (W. W. G.)
 July 14-16—McMinnville, Ore.
 (W. W. G.)

July 22-23—Camp Sherman, Ore.
 (W. W. G.)
 July 23-30—Keuka Park, N. Y.
 (W. W. G.)
 July 24-Aug. 5—Sumneytown, Pa.
 (Pioneer & Tuxis)
 July 31-Aug. 7—Barboursville, W. Va.
 Aug. 3-17—Ocean Park, Maine
 Aug. 14-19—Round Lake, N. Y.
 (W. W. G.)

For list of Boys' Camps see April
 issue, page 245.

**Rhode Island
Boys' Rally**

Defying a March blizzard, 175 boys and men gathered at the Providence Y. M. C. A. on March 25, for an Ocean Park Camp rally. Plans had been made by Rev. Fred W. French, High Counsellor for Rhode Island, and Rev. Herbert E. MacCombie, Camp Director. A brief message was received from Governor Greene. A track meet in the gymnasium and a swim in the "Y" pool delighted the enthusiastic boys. Floyd L. Carr conducted a conference on R. A. work. At the informal supper, Rev. Louis Aber, Director of Christian Education for Rhode Island, served as song leader. State Secretary Reid was also present. The evening program concluded with the showing of camp movies by Rev. L. G. Van Leeuwen. This is the largest attendance yet secured at a Providence camp rally.

Rallies in New York State

A series of boys' rallies was held in March under the direction of Rev. G. L. Cutton, State Director of Religious Education. Photographs, a camp scrapbook, song sheets and stereopticon slides contributed to the interest. Camp impressions were given by the boys, and an address on "Building Boys or Mending Men" was given by Mr. Carr. Camp pictures were presented by Mr. Cutton at several of the rallies.

**Royal Ambassadors
in a Chinese Play**

From Mr. F. Alton Everest, Jr., comes the interesting account of a play put on by Royal Ambassadors in connection with the School of Missions at the White Temple, Portland, Ore.: "I am sending a picture of the boys who

put on a play entitled, 'Winning Li Hung Chang's Support.' The White Temple conducted a School of Missions extending over a period of six weeks. This play was presented at the closing meeting on February 12. The School studied China this year and the play described Dr. MacKenzie's great work in China as a medical missionary."

**Features in This Issue of
Special Interest to Boys**

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**A Memorable Father and
Son Banquet**

On Friday evening, March 10, a Father and Son Banquet was held under the leadership of Rev. N. K. Crossman, pastor of the First Baptist Church, Hudson Falls, N. Y., with more than 100 present. After special music by a quartet, an address was made by the Field Secretary. Mr.



A scene from the Chinese play put on by the Royal Ambassadors, Portland, Ore.

Crossman is planning to organize an R.A. Chapter. He is author of the syllabus used in the boys' camps on "Making Life Count," a course on choosing one's life work.

**Metropolitan Branch
of the State Adult Chapter**

On February 28 a group of Royal Ambassador leaders of the New York metropolitan area gathered at the Madison Avenue Church and received the Chancellor Degree as members of the

State Adult Chapter. The degree was conferred by High Counsellor T. L. Conklin and Field Secretary F. L. Carr. The prayer of dedication was made by Dr. W. A. Hill. Dr. F. P. Lynch, Neyoraca Camp physician, was an honored guest. The following officers were elected: Harold Kruger of Long Island, Chancellor, and G. L. Jacobs, Jr., of Port Richmond, Recorder-Steward. The Royal Ambassador interests in this area are under the direction of Dr. E. C. Kunkle.

Southern California. I am surprised that some of the other States have not followed Southern California's example. Couldn't some of the rest of you send a delegate carefully chosen? There will be reduced railroad fares and probably bus fares, too. Free overnight entertainment and breakfast for May 21 and 22 may be had by writing before May 16 to Mrs. J. D. Torrey, 1000 South Carolina Avenue, S. E., Washington, D. C. Banquet reservations must enclose money orders and be sent by May 16 to Miss Edith Harlan, 4831 Kansas Avenue, Washington. Banquet ticket, including registration, 75 cents. Isn't that a bargain? Awards for posters, year books, programs, but do not send any White Cross exhibits. This ought to be a high water mark Convention because of Washington's accessibility from so many States. Will you not send a notice of these facts to your State papers and give them the utmost publicity? May 23 will be the joint meeting of the Northern and Southern Conventions, and May 24 the opening of our Northern Baptist Convention, which continues through May 29. Miss Doris Casey, 622 B Street, N. E., Washington, D. C., is general chairman of Guild arrangements.

Guild Goals with plans for the coming year is in print and contains some surprises. At this writing it is too early to give new features in detail, but they will appear in June *MISSIONS* with announcement of study books and programs.

The study theme for next year is "Christ and the Modern World" and it promises to be a great challenge. The Guild theme will be "Guild Friendships," which gears into the study theme perfectly. Plans are in the making for friendly projects of a practical nature, such as industrial situa-

WORLD WIDE GUILD

Our Guild Prayer

(TUNE: THE ROSARY)

Our girlhood's golden hours, dear Christ,
We give to Thee, we give to Thee;
And lo! we garland them with roses white,

Sweet emblems of our purity.
Each hour a song, each rose a prayer
Of adoration and of praise;
Oh, keep us true unto the end
And bless our gladsome days!
Dear Christ, we glorify Thy name;
All, all for Thee our star's unfurled;
For Thee our candles gleam. Make us the flame
To light the world, O Christ, to light the world!
Amen, Amen!

THE above lines are familiar to most Guild girls, but they apply so perfectly to our two Guild leaders who died in February that I want you all to read them carefully. Their "girlhood's golden hours" were devotedly given to their Christ, for Him "their candles gleamed," and their lives were the flame that lighted their part of the great world. In another column you will find the notice of their home-going, Myrtle White and "Tillie" Cushing.



Myrtle White
(See page 311)

Guild Day in Washington!

May 22 is the great day of our Seventh Annual Guild Conference. Both Conference and banquet are to be held in Calvary Church, and many secretaries and leaders from New England, Atlantic, New York, and East Central Districts should be there. We shall welcome royally any who come from farther West, especially the delegate from

tions which are not now infused with the Christ spirit, migrant work, and so on, *ad infinitum*. It will be a great year of study and service.

Summer House Parties and Assemblies

To whet your appetites, two summer groups appear in this number, one at Camp Unami, Eastern Pennsylvania, and the other at Ocean Park. Such pictures could be duplicated in nearly every State. Do they look happy? Prepare now to send as many delegates as possible to the one nearest you. Write your State Secretary or me for further information.

In making remittances for books, plays or other material will you please send money orders, or stamps for small amounts? Why? The banks! Also put your address at the head of your letter, for often when it is only on the envelope it is too blurred to read, or entirely stamped out. Please pay bills to the office from which you order, to me in Buffalo, or to the New York office, as they are two separate accounts. Also when the Treasurer sends check or money order please give us the name of the person who ordered the material.

This may seem a little thing, but perfection in little things is a great thing.

Now, on your mark! Go! And remember the power of the One who promised, "Lo, I am with you always."

*Faithfully yours,
Allene J. Nokes*

218 Lancaster Ave., Buffalo, N. Y.



Myrtle H. White

GUILD SECRETARY FOR INDIANA

It is with an almost crushing sense of loss that I announce the finished earthly work of Myrtle White, Indiana's radiant Guild Secretary. Like a bolt out of the blue came word on the morning of February 24 that after five days of pneumonia Myrtle had gone to her heavenly home. I knew her quite intimately and loved her for her own sake and for her unusual work as Secretary. She is the first State Secretary who has died in office in the seventeen and a half years of the Guild. Never in the five years of her official connection has there been even the slightest misunderstanding. She was cooperative, true to the highest ideals, effaced

herself, was an unusual executive, and it is not strange that there are four or five of her leaders who are fitted to take up her work. I shall never forget how pretty and enthusiastic she was at our Kansas City Guild banquet. She had one of the toasts. One of her favorite Guild songs was sung at her funeral, "Living for Jesus," and later "Follow the Gleam" was played softly. Yes, indeed, we sorrow, but not as those who have no hope.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the farther shore
Lands the voyager at last;
Father, in Thy gracious keeping
Leave we now Thy servant sleeping."



Mrs. Horace Cushing

SECRETARY OF LOS ANGELES ASSOCIATION

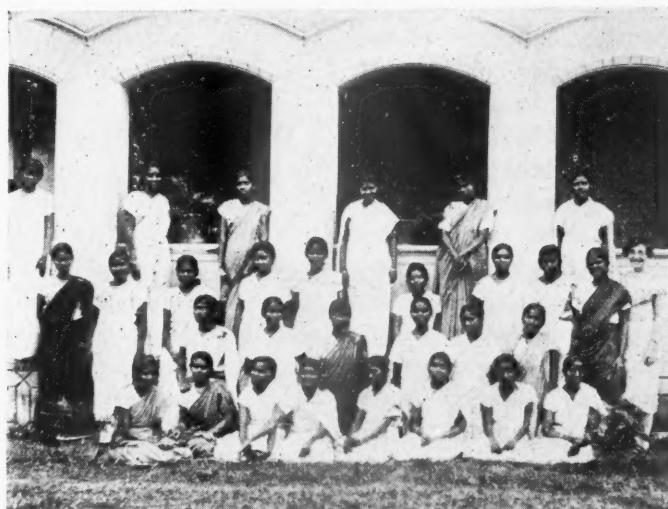
She was known and loved by her friends without number as "Tillie" Cushing. Those of you who were at the Guild Day Conference in San Francisco last year will remember her as the song leader and to the front in other features of the program. Added to her radiant personality and varied accomplishments, she had strong convictions on world wide missions and the place of the Guild in the church and denomination. I did not know her personally but I did know her works and "they do follow her." She died on February 9.



A Rancher Guild

Miss Allene Bryan in her travels on the Pacific Coast discovered this interesting Guild at Thermal, California, and you will agree that it is a Guild "that's different."

"I have met some very interesting Guild groups since I have been on the coast. One that was quite unique, at Thermal, is composed



Guild girls in Nellore, India

of eight or ten girls, all daughters of ranchers living within a radius of twenty to thirty miles from the church. Their counsellor is Mrs. Mary F. MacMillan, wife of a young rancher, with two or three small children of her own. When they meet the girls spend the night with the one who is entertaining, since distances are too great to return home. They sleep three and four in a bed. Mrs. MacMillan stays with them. The next morning they catch the stage for school and Mrs. MacMillan returns home. She cannot afford to buy study books or much literature, but she has done a remarkable work mainly by using her imagination, free literature, and articles from magazines."

Wide-Awake Guilders, Kokomo, Indiana

We never until this year have been able to get MISSIONS or our State paper, *The Observer*. We did not have enough money to buy them, so decided to borrow them and make copies of the Guild pages in portfolio form. In this way the girls are getting some missionary information.

We started the year with a party for our mothers. In June we had a meeting on the topic "Brides of All Nations." The girls impersonated brides in costume, telling of customs in other lands, etc. The girls especially liked this because of its romantic appeal. Of course we had a picnic in July. In September we initiated eleven new members, and will initiate five more this month. At the same time the junior girls, who have just been organized, will be initiated.

In November we held our meeting at the home of one of our members who had been ill for several months. We gave her a "sunshine box of gifts." They were dated and she opened one each



Class in Guild Methods at Green Gables Cottage, Ocean Park

day throughout the month. On December 4 we had our vesper service, and in December also we entertained our Associational Secretary, Mrs. Mary Miller, with a unique program. There were eight tables, each with appointments suggestive of radio stations. As the girls arrived they were given slips of paper telling them to report at station White, Fern, China, Blue, Iceland, Rose, Japan or America. Mrs. Miller gave an impressive message on "I Would Be True." A short business session followed. Each girl was given a small umbrella, black or yellow, in which to put a penny for each day it rains (in the black umbrella) or the sun shines (in the yellow umbrella). They are to bring them to each meeting and receive the opposite color for the next month. At the close of the contest the group having the least money will entertain the winners.

Two interesting letters from Indian girls at Bacone, written especially for this meeting, were read. The hostess then connected up the radio, each station "on the air" having clever announcers and entertainers. The station "America" at the close connected up the entire network and a mighty chorus of all Gu Gi's singing "America" was heard. Our girls

pronounced this the best Guild meeting they ever held. There were 30 girls present.

We alternated the program this year, having the lesson on China one month, the American Indian the next. Both our White Cross quotas are filled. Plans are being made for our study class. A different girl has charge of the invitations each month. That helps to bring out the original ideas of the girls. We have an active enrollment of 32, about half of whom are high school girls.

Filipino Guilders at Work

Iloilo, Philippine Islands

My dear Miss Noble:

I hardly know where to begin if I tell you about our Guild this year. We had election the early part of the year and I was elected secretary.

We are very glad to tell you that this year seven Christian girls from the Baptist girls' dormitory joined us. We had a very impressive initiation service. There were not many who came to see, but there was a married couple who happened to be present. When the service was over they said, "Oh, that was beautiful."

The first White Cross meeting was spent in addressing envelopes ready to be sent to our women

missionaries for Christmas. Oh, let me tell you about one of our projects this year. The kindergarten room just below the girls' dormitory looked so bare that Miss Erickson, who is rather keen eyed, thought it best to suggest it to our organization for a project. It was met with enthusiasm. Miss Buckner, who is the matron of the dormitory, was chosen chairman. Materials were bought for the next meeting. It took us a long time to have the curtains ready for the Thanksgiving program of the children. When the curtains were ready, Miss Buckner, with the help of the kindergarten teacher, put them up.

It was only several weeks ago that we packed a big Christmas box for the lepers in Culion. The

things we put there were a part of the gifts sent to us.

Again we are planning to give a little amount that our Guild can afford to help buy milk for the tubercular patients at the Mission Hospital.—*Leonar dela Cruz.*

Four More Chapters on Loyalty List

Four more chapters have qualified for the Loyalty List by sending five new subscriptions to MISSIONS, as follows: W. W. G., Memorial Baptist Church, Newberry, Pa.; Loyalty Guild, Mt. Washington Baptist Church, Pittsburgh, Pa.; W. W. G., Williamson, W. Va.; and W. W. G., Winfield, Kansas.

Who will be the next on the Honor Roll?

On the day following our Conference, the joint session of the Northern and Southern Conventions, and on Wednesday, May 24, the Northern Baptist Convention opens. Plan now to attend these great meetings beginning May 22.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

How We Are Doing

BROADVIEW CHURCH,
CLEVELAND, OHIO

On November 6 we organized the C. W. C. with an attendance of twenty-two children. We studied the Indians through our study books, *Many Moons Ago and Now*, *Children of the Great Spirit* and *Indian Playmates of Navajo Land*. We made an Indian poster, did quite a bit of handwork and sent a Christmas box to Miss Lolita Stickler, Toreva, Arizona. This box contained scrapbooks (Bible pictures and magazine pictures), song books, pictures, toys, hand-made handkerchiefs, beads, candy, etc.

On January 1 our enrolment was 18 Crusaders; 29 Heralds and 10 Jewels, a total of 57. We had two trains filled, \$1.30 in each and \$2.11 in Sunday collections. We had a Christmas party on December 29, Mrs. Wolff furnishing the refreshments. On January 1 our children had read 65 books, with 440 honor points. Their other points to January 1 were: Crusaders, 1,305, Heralds, 1,045, Jewels, 690, a total of 3,040 points, and with the reading contest we have 3,480 points.

DELMAR CHURCH,
ST. LOUIS, MISSOURI

The superintendent of the junior department and I have worked out a plan for the next three missionary Sundays. The children

Children's World Crusade

See Washington with Crusaders

The red letter day of the Convention is May 22, our Conference Day. Plan to arrive in the capital in time to get to Calvary Church, Eighth and H Streets, S. W., at 9:30 a.m., Monday, May 22. From then until 4:30 p.m., with time out for lunch from 12:15 till 1:30, we shall have discussion on all phases of C. W. C. work, methods and materials. At six p.m. the banquet with the W. W. G. Exhibits all day.

There will also be question periods on (1) Study Books for Next Year; (2) Special Interest Missionaries; (3) Contacts with Other Children; (4) Service Activities; (5) Pictures; (6) Your Pet Problem.

Instructions: For entertainment write before May 16 to Mrs.

J. D. Torrey, 1000 South Carolina Avenue, S. E., Washington, D. C.

For banquet reservations, write before May 16, enclosing money order, to Miss Edith Harlan, 4831 Kansas Ave., Washington, D. C. Adults, 75¢; children 50¢.

Exhibits: Address all C. W. C. exhibits to Miss Mary L. Noble, care Miss Sue Weeks, Calvary Baptist Church, Eighth and H Streets, S. W., Washington, D. C. If exhibits are to be returned, a return addressed label and postage must be enclosed in the exhibit.

Any secretaries and leaders who are unable to attend the Conference will make a great contribution to it by sending to me by May 10 any questions, suggestions and criticisms relating to missionary education of children. They will be given consideration by the Conference and reported.

will be divided into three groups after supposedly arriving in China, meet in the home of a missionary, and discuss what they have seen. We hope to make it informal and to present the various aspects of missionary work.

MAPLETON, MAINE

On Sunday evening, February 5, the C. W. C. company at Mapleton, Maine, of which Mrs. R. R. Higgins is leader, had charge of the service and presented a playlet entitled "The Crows on the Jesus Road." Sometime ago a box of White Cross supplies was sent to the Indians of Montana. In a letter of acknowledgment the missionary, Miss Mary Murray, sent the playlet which she had written. It was presented in a very pleasing manner, several C. W. C. songs were sung, and the offering received was put in the treasure trains.

The Herald Band of the same church conducted the opening service of the Sunday school on February 19. Psalm 100 was recited, prayer was offered and two of the little girls sang one of the Herald songs. The exercise "From A to Z in the School of Mothercraft" was presented. There was an attendance of 118.

The study book *Off to China* is just finished and it is surprising to hear the Heralds tell about the stories they have learned. There are ten organizations of the C. W. C. in this Association, including Heralds and Jewels.

Northwest District News Letter

Mrs. Ray Ewing, C. W. C. Secretary for Northwest District, sent out on March 3 the fourth "News Letter" which she makes up from letters that come to her from State and Association secretaries and local leaders. She has a circulating list of 182, and if all the leaders in the district knew about it the list would be doubled. It is sent three or four times a year as the money permits. I think it would be a great surprise and delight to Mrs. Ewing, 1581 S. 78th Street, West Allis, Wis., for the women of the district as individuals to give her a shower of dimes to supplement the fine cooperation the District Board is giving. I quote two paragraphs, one from Mrs. E. H. Clark and one from the secretary for South Dakota, Mrs. W. O. Roten:

"At the same time we were studying the American Indians, our district schools had a unit of both the Alaskan Indians and the

Indians of the Southwest. The teachers eagerly cooperated in using our reading books and pictures. These reached seven of the schools. We have twenty schools in our parish, but because of the distance could not contact them all in this. Our teachers are cooperating in a splendid way in our reading. I wonder if leaders in rural districts are making use of this opportunity generally. These country children of ours are just keen about children of foreign lands. There is no doubt in my mind that a real foundation of friendship and understanding is being established in these studies. A worthwhile accomplishment."

"Now for two summer projects that I think would be worth while. First, where it is practical, interest the children in raising a flock of chickens to be sold by October 1, and the proceeds put in the C. W. C. funds. This can be made a real contest between the local children and also the children of the state. Will the leaders please send me the names of the children participating and the number of the chicks hatched by each child, and I will inform you as to what the other groups are doing. If the children enter into this, honorable mention will be given at the State Convention."



Crusaders of Calvary Church, Portland, Ore. Most of them are carrying their Bibles



Chinese children enjoying their new slide at the nursery school

A Letter from Mrs. Osgood

Calcutta, India
January 12, 1933

Dear Crusaders:

Unfamiliar scenes stretched out along the Irrawaddy River as our boat steamed away from Rangoon to Bassein. There were rice fields, some a lovely green, others only yellow stubble left after the harvest. Sometimes the water buffalo were going round and round stamping out the kernels of rice.

The poor little native homes were very much alike, made of bamboo, built high on stilts with the roofs thatched with palm leaves. More numerous even than the houses, the pagodas with their gilded tops appeared above the tangle of tropical vegetation along the banks of the river. No wonder there are many pagodas when you remember that by building one a rich man may pay his way to the hereafter and need give not another thought of how he should live. The worshippers of Buddha, who are fearing the transmigration of their souls into superior animals, are sure that in contributing to this building they may gain favor with their gods.

Boys and girls crowded about the wharf at every port. Many of them brought down things to eat on large trays carried on their heads. They didn't wait for the

boat to stop before they were selling their wares to the passengers. How they managed to leap from the shore to the boat and then over its side without even disturbing their trays is more than I can tell. And yet there seemed to be only one misfortune. Some one dropped into the water an ear of corn which had been cooked in its sheath. But a man came to the rescue and climbed down as far as he could, then dangled his feet down in the river and brought the corn up between his toes. Promptly the water was squeezed out of it and it was put with the others for sale.

The children wore bright colored skirts and short jackets. They had straight black hair and bright dark eyes. They were slight and straight and very alert and very good-natured.

We made another big curve in the river and there was Bassein, and Miss Tingley, our missionary who carries on such fine C. W. C. work with her boys and girls in Burma, standing on the dock to greet me. Almost the first thing she said was that the Crusaders were to meet at half past six and that I was to be their guest.

The meeting was held in the big chapel of our Karen School. It was prayer meeting night so that the C. W. C. and adults were holding their meeting together.

There were hundreds of people in the audience. Some one played the beautiful pipe organ, and then away down in front the Heralds with their shining eyes and happy faces began to sing. How lustily they sang! To the tune of a lively march the Crusaders came to the platform. It is lucky the platform was large for there were seventy Crusaders. Perhaps you can picture the scene, but you just can't imagine how beautifully they sang "Fairest Lord Jesus" in English from beginning to end, everybody singing.

When I had a chance to speak I told them about that procession of long ago, which marched before Jesus as He went into Jerusalem to be crucified, and about the children marching before Him proclaiming Him King, and then I reminded them, as I should like to remind you now, that today that procession is still marching on. Crusaders who truly love Jesus are in it. The ones in Burma and the ones in America are marching together.

Your friend—
(MRS. E. S.) JUNE W. OSGOOD

Boys' and Girls' Column

Ferndale, Washington

Dear Miss Noble:

C. W. C. meets the last Saturday of each month at Miss Ruth Handy's place. We have ten members. Last year the C. W. C. made a quilt for Kodiak Orphanage. We are having a School of Missions and are making Indian note-books. We read the C. W. C. page in Missions at our meetings. I like the C. W. C. very much. This is my first year as a member. I am sure that the rest of our members like C. W. C. very much too. We have very nice times. Your friend,—Sara Williams.

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- Sound Motion Picture Equipment for Church Activities.
- Electrical Music in the Church.
- Public Address Equipment, for Sound Reinforcing.
- Electric Chimes for the Church Tower.

NAME.....

CHURCH.....

ADDRESS.....

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• May, 1933

• THE CONFERENCE TABLE •

Pray It Through

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus throughout all generations for ever and ever."—*Eph. 3: 20-21.*

The missionary year 1932-1933 is history. The urge to "Pray It Through" has been consciously present. Is the \$500,000 extra in the Lord's treasury? Retrenchment is everywhere. No new missionaries to be sent out, no missionaries on furlough to be returned, no money to bring home those missionaries to whom furlough is due. Who has *prayed* it through? How a demonstration of genuine sacrifice by those who love the Lord is needed! Pray for it. The things that are impossible with men are possible with God. *Luke 18: 27.*

Examine Yourselves

Is it my heart's desire to have a part in the advancement of Christ's kingdom? Do I pray for it so earnestly that a way is found? Do I pray for power to interpret my prayers in action? Am I willing to make my pen, my telephone, my conversation, my house, channels through which answers to my prayers may come? Do I pray with faith that God will answer according to His promise?

The Happy Way to a New Denominational Year

May 1 begins a new denominational year. We can enter this new year with a spirit of pessimism or with a spirit of well-balanced optimism. There is no place in the heart of a child of God for pessimism. So long as God is and

so long as His children follow His leadership, true optimism should be their spirit.

Let each one of us on May 1 and all during the year 1933-34 determine that we will: Leave behind the problems and disappointments of the year 1932-33; profit by the experiences of the past year and use the lessons learned for the best advantage of this year's work; help more faithfully than ever before our own church, through personal service; stimulate our own church to serve more effectively its membership and the many other persons, both young and old, who comprise its constituency; urge our church to cooperate fully with the other churches of the denomination in their effort toward world-wide evangelism; be satisfied with nothing less than our utmost, in giving of talents, time and money for the advancement of Christ's Kingdom everywhere; influence our church membership to strive for the largest missionary giving in its history.

Silver Box Opening in Toledo

Mrs. E. H. Rhoades, Jr., sends the following testimony to the success of "Silver Boxes" in the Ashland Avenue Baptist Church of Toledo, Ohio:

"We have had nothing in years that has created so much interest or aroused such a sense of responsibility. Last fall the goal was set for the offering and the little white boxes were distributed among the women. Because of the serious financial situation in the city the leaders cautiously asked not that a *silver coin*, but that *just a coin* be placed in the box each cloudy day.

"When it became apparent that these boxes would interfere with

the plans of the church missionary committee, the women decided to open the boxes in February instead of April. Imagine their surprise and joy to find that more than two-thirds of the amount they had set as their goal had been given in approximately half the time upon which they had counted at first."

Sympathy is born when you sit in the other person's place. Perhaps the individual financial strain made Toledo women more sympathetic toward the tragic needs on our mission fields. With their consecrated giving has surely come a broader vision of the

world's needs, a greater love for the Master and a fuller consecration to His service.

The Foe of Moral Progress

Everywhere in the world today agencies are at work to break down our laws. One of the outstanding menaces is the action in legalizing the return of liquor. This means the defilement of our land. What are Christians doing to combat this menace? Many are apathetic regarding the whole question. We need to realize that moral progress has more to fear from *apathy* than from *active opposition*.

THE OPEN FORUM OF METHODS

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Literature Division, 152 Madison Avenue, New York, N. Y.

MISSIONS to the Rescue

Three members of the Missionary Society of the Gardena, Calif., Church were recently asked to prepare on short notice a missionary program. To quote Mrs. N. T. Wilford, they "took a few copies of MISSIONS and a copy of *Streets* and went to work. The result was a 'radio' program—Scripture reading, news report, discussion, recitations and prayer. The Scripture reading and discussion were taken from 'What Real Freedom for India Means' in *Streets*. The news report was from late copies of MISSIONS and included interesting reports from all parts of the world." A microphone provided the atmosphere.

Another Use for MISSIONS

Recent copies of the magazine provided much of the material used in the play "Convincing Harriet," or "Why Continued Missionary Effort in China?" which was given at the Calvary Church,

Pasadena. The scene is Shanghai, a "stop-over" on Harriet's trip around the world. She is invited to spend the afternoon with a missionary friend, who introduces two other missionaries, one from Swatow and one from Chengtu (thus representing the three China fields). Harriet is much opposed to continuing missionary work in China and is even skeptical as to the value of past effort, but her hostility is not proof against the facts. Miss Nickerson, who forwarded the play, stated that all who took part endeavored to make it as natural as possible that the audience too might get the "personal viewpoint" that finally "convinced" Harriet.

(NOTE.—An examination of recent copies of MISSIONS will offer ample proof that this is a practical way to use the magazine in your meetings. Another is to dramatize single stories. Still another is to impersonate the chief character of a story or report.)

Electrical Music in the CHURCH

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A New Kind of Scrapbook

When you are asked to lead the devotional service, do you have difficulty in finding a suitable topic, hymns, etc? Here is a suggestion from Miss Elizabeth Gevaart of West Allis, Wis.: "I have kept for years a scrapbook filled with ideas for devotionals. Whenever I find an article with a devotional appeal, I clip it, paste it in my book, and then find a Scripture lesson to fit it. Names of appropriate hymns are added. Helpful thoughts are written in at times, so I am never at a loss when called upon for such a service." If you follow this plan, don't overlook the devotional page of *Missions*.

Reduced Railroad Fares

(Continued from page 282)

Convention territory for this occasion and will be available to members of this organization and dependent members of their families upon presentation of authorized identification certificate. One certificate will be sufficient for each family.

The name of each person for whom ticket is desired should be written on the certificate before presenting it to ticket agent, at which time members should indicate form of ticket desired—namely: (1) One and one-half fare for round trip, good via same route in both directions, final return limit 30 days in addition to date of sale, or (2) One and one-half fare for round trip, going via any authorized route and returning via another authorized route, final return limit 30 days in addition to date of sale. These certificates may be obtained from the State Convention Secretary or from C. J. Millis, Traffic Manager of the Northern Baptist Convention.

Tickets will be on sale May 15-25 inclusive in states near Wash-

ington, D. C., and on dates preceding in states farther away. The earliest date of sale is May 10 from the states of Washington and Oregon, when routed via California. Return portion of railroad tickets must be validated and stamped by ticket agent at destination before boarding the train for return. Tickets will be good via same route in both directions or returning by any other authorized route, without extra charge when one way rates are the same.

Those intending to use these rates should confirm their understanding through their local ticket agent in advance of sale dates.

The Convention Exhibit

The Convention Exhibit at Washington is going to show forth, in an attractive way, some of the important phases of Northern Baptist missionary work. In the mission arcade will be booths for the display of pictures, charts, curios, costumes from foreign fields, Indian work, church archi-

tecture, etc. There will also be space in the arcade for missionaries, stewards, and interpreters.

A special exhibit is being prepared in China by students of the University of Shanghai, and will arrive in time for the Convention. There is also expected to be on display a model of Judson College, Rangoon, Burma.

Missions magazine will have an attractive booth with an attendant constantly in charge, and the Foreign and Home Mission Societies will have information booths. There will be a generous display of literature.

Arrangements are being made to equip a small lecture hall in the exhibit, to be utilized for conferences, motion pictures, stereopticon lectures, missionary and educational addresses.

The Cover on this Issue

The cover is a reproduction from one of several photographs furnished *Missions* by Mr. H. L. Sweinhart of the Washington Committee of Arrangements.

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Write to MISS FRANCES K. BURR, Treasurer

Woman's American Baptist Foreign Mission Society
152 Madison Avenue * * * New York City

THE CALENDAR

*Coming events of interest to
Northern Baptists*

MAY

- 4 —Woman's Home Mission Board meeting in New York
- 15 —Home Mission Board meeting in New York
- 16-22—Southern Baptist Convention in Washington, D. C.
- 23 —Joint meeting of Southern Baptist Convention and Northern Baptist Convention in Washington, D. C.
- 24-29—Northern Baptist Convention in Washington, D. C.

State Conventions

- 3- 5—Utah, at Salt Lake City
- 8-10—Vermont, at Newport
- 9-11—District of Columbia, at Washington
- 9-11—Montana, at Kalispell
- 9-11—Washington, at Spokane
- 9-12—Southern California, at Bakersfield
- 11-12—Delaware, at Dover
- 11-14—Arizona, at Douglas
- 16-17—Ohio, at Ironton
- 16-17—Rhode Island, at Providence
- 16-18—Oregon, at Eugene

JUNE

- 26-27—Foreign Mission Board meeting in New York

Worthy of Your Attention

Have you noticed that several new advertisers are using the pages of *MISSIONS*? We are hopeful that this is the start of a steady flow of high-grade advertising that will be helpful to all. The increased revenue which such advertising produces helps us make a better magazine.

The R. C. A. Victor Company is one of the largest and finest concerns in the country. They have recently turned their staff of engineers to producing a number of products designed to be of interest to churches. We suggest that you send for the information they are offering.

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World Missions at Northfield

After many years of thought and prayer, the Home and Foreign Missionary Conferences at Northfield will be united into a single conference. Dates are July 7-15. The program will include four morning periods with classes in Bible, mission fundamentals, missionary education through study books, leadership training, story telling, music and worship. All the cherished inspirational and recreational features of other years will be retained.

Publication Society Election

At a regular meeting of the Board of Managers of The American Baptist Publication Society, held in the Board Room of the Society's building, 1701 Chestnut Street, Philadelphia, Pa., on Tuesday, March 28, 1933, a majority of the members of the Board being present and voting, Dr. Owen C. Brown was unanimously elected to the position of Executive Secretary, term of office to begin May 1, 1933.

Wesley H. Hoot, Recording Secretary

The Last Word

We are sure you like the changed appearance of **MISSIONS**. Beginning with the April issue (last month), the magazine is printed in Concord, N. H., by the Rumford Press. This publishing house prints *Harper's*, *The Atlantic Monthly*, *Foreign Affairs*, *Asia*, *The House Beautiful*, and numerous other periodicals that are known wherever people read.

MISSIONS thus joins a notable company of high-grade magazines. The promptness with which you received the April issue and are receiving this is assurance of satisfactory arrangements all around.

Please remember, however, that the new printing arrangement in no way changes the magazine's editorial address. *All letters to MISSIONS should be addressed as heretofore to 152 Madison Ave., New York City.*

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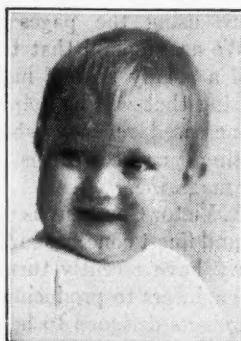
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Annual Meeting AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The 119th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in the Auditorium, Washington, D.C., May 27, 1933, at 9:15 a.m. and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.

William B. Lippard,
Recording Secretary.

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Is Your Church Ready?

The disturbed economic conditions we are passing through have caused some churches to delay their customary preparations for the year ahead.

It is even more important this year than in normal times that in May every church should make sure of pledges sufficient to pay its missionary quota.

Of equal importance is the church foresight that results in weekly payments on pledges, throughout the year, beginning with the first Sunday of May.

This is likewise the best of all times to remember the value there is in having the church remit in each month of the year one-twelfth of its annual quota.

Such regularity is at all times a real service to the cause of Christ, and doubly so in circumstances like the present.

THE NORTHERN BAPTIST CONVENTION

C. OSCAR JOHNSON, *President*